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THE
WORKS

OF
WILLIAM BRIDGE,
Sometime Fellow of *Emmanuel Col-*
ledge in CAMBRIDGE:

NOW
Preacher of the Word of God at *Yarmouth.*

The First Volumn.

V I Z.

- I. *The great Gospel-Mystery of the Saints Comfort and Holiness, opened and applyed from Christs Priestly Office.*
- II. *Satans power to tempt; and Christs love to, and care of his people under temptation.*
- III. *Thankfulness required in every Condition.*


London, Printed by Peter Cole, at the sign of the Printing-Press in Cornhil, neer the Royal Exchange. 1649.

WORKS

THE HISTORY OF THE
LIFE OF JOHN DE Witt
BY JOHN DE Witt
VOLUME I
NEW YORK: J. B. LIPPINCOTT & CO. 1857.



To the Reader.

 O good is the God of Jacob to his Israel on this side the promised Land, that no good thing will he with-hold from them that walk uprightly.

Friend, If it may be verified of thee, what our blessed Savior spake of Nathaniel, behold an Israelite indeed in whom is no guile; thou hast at present, not only a title to Esau's *ENOUGH*, but the tenure of Jacob's *ALL*: according to that ancient Charter of all Saints recorded by that great Apostle of the Gentiles, — For All things are yours; whether Paul, Apollo, 1 Cor. 3. or Cephas &c. All are yours, and you are Christs, and 21, 22, *Christ is Gods.* 23.

The very Persons and Ministry, Calling and Gifts, Studies and Writings, Prayers and Sermons of the faithfull Ministers of the Gospel, All are for the use, service, and comfort of Christs *LITTLE-LITTLE FLOCK*. This Evangelical truth is notably proved by the same Apostle to the Ephesians. When our only High to the use of the church.

To the Reader.

Ephes. 4.
11, 12. Priest ascended up on high (into the Holy of Holies, there to transact his Priestly office of Intercession at the right hand of God the Father) He gave some (to be) Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ

1 Thes. 5. 8.
Ωρα
Ephes. 6. 16.
Θυρε
of 2022.
73 2022 Thus this Servant of the Lord is thine; as much thine, as Paul was the Corinthians. Yea, these his Spiritfull peeces of Evangelical mysteries are thine: Thine, to build thee up in the saving knowledge of that doctrinal truth, the Priestly office of Christ, as it is the Magazine and storehouse of all that grace and comfort which we are crowned with under heaven: Thine, to give thee a piercing insight into the intricate methods of the Old Serpent, and plainly to discover upon what rocks and sands the faith of many suffer shipwrack: Thine, to arme thee with spirituall Armour of proof, called a BREAST-PLATE, because it guards the heart; or (as the words elsewhere holds it out) A LONG=LARGE=SHIELD, which is very dexterous to defend the whole of a Christian Souldier from all the fiery darts of THE WICKED=ONE.

Reader, Let us be thine, to beseech thee by the mercies of God, (as thou tenderest the peace and welfare of all within thy own tabernacle) immediately to put in practise the holy c

To the Reader.

holy Contents of this Experimentall Book. For if thou art one of the LORDS-Simons, Behold Satan hath desired to have thee, that he may sift thee as wheat. Oh therefore make provision for thy soule with all speed, befor the houre of temptation draweth on. It is not true Valour, but desperate fool-madnesse, to adjourne this Every-dayes businesse of everlasting concernment: Because in this, as in oversights of war, there is no room for a second retraction, the first error being unrecoverable.

This is all we have to advertise thee touching these choise usefull Lectures. For the Author of them (whom we very much love and honour) we must beare witnessse, that when he first preached them from the bosome of Jesus Christ (his master) to many tempted bleeding hearts in and about this populous City, he had not then the least thought to suffer them in Print to serve the Publique. But afterwards, eyeing the voice of God in the multiplied desires and greedy expectations both of friends and strangers, his constant Auditors (though of different judgments) in their private speeches and Letters; and to prevent a further inconvenience, [sc. the publishing them by some who had imperfect Notes in their hands] was necessitated to depute us [in his absence at Yarmouth] to hand out into the world this his Copy, which was exactly penned from his tongue, by that his beloved Amanuensis, and since kept charily by him, as a precious thing committed to his trust.

M.W.M

την καλον
γραμ.
τα δεικνυ
2 Tim.
1. 14.

The

To the Reader.

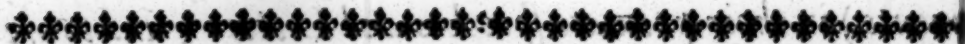
The Father of our Lord Jesus Christ grant thee according, to the riches of his glory, to be strengthened with might by his Spirit in the inner man, so that thou mayest be more than conquerour through Him that loved thee, and prayed for thee, that thy faith fail not. So be it.

Thine in the Lord Jesus,

William Greenhill

John Yates.

William Adderley





*The Names of several Books Printed by Peter Cole, at the sign
of the Printing-Press in Cornhil, by the Exchange, London.*

*Twelve several Books of Mr. William Bridges Collected
into one Volume. Viz.*

- 1 The great Gospel-Mystery of the Saints Comfort and Holiness, opened and applied from Christs Priestly Office.
- 2 Satans Power to Tempt; and Christs Love to, and Care of His People under Temptation.
- 3 Thankfulness required in every Condition.
- 4 Grace for Grace; or, the Overflowings of Christs Fulness received by all Saints.
- 5 The Spiritual Actings of Faith, through Natural Impossibilities.
- 6 Evangelical Repentance.
- 7 The Spiritual-Life, and In-Being of Christ in all Believers.
- 8 The Woman of Canaan.
- 9 The Saints Hiding-Place in time of Gods Anger.
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- 12 Grace and Love beyond Gifts.

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- 1 A PHYSICAL DIRECTORY: Or a Translation of the *Dispensatory*, made by the Colledge of Physicians of *London*. Whereunto is added, The *Key to Galen's Method of Physick*.
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- 3 GALEN'S ART of PHYSICK.
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A Godly and Fruitful Exposition, on the first Epistle of Peter. By Mr. John Rogers, Minister of the Word of God at Dedham in Essex.

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Closes Surgery. Mat

Markes

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| Mr. Phillips Treatise of Hell.

| —of Christs Geneology.

Seven Books of Mr. Jeremiah Burroughs lately published; As also the Texts of Scripture upon which they are grounded.

- 1 The Rare Jewel of Christian Contentment, on Phil. 4. 11. Wherein is shewed, 1. What Contentment is, 2. It is an holy Art and Mystery, 3. The Excellencies of it, 4. The Evil of the contrary sin of Murmuring, the Aggravations of it.
 - 2 Gospel-worship, on Levit. 10. 3. Wherein is shewed, 1. The right manner of the Worship of God in general; and particularly, In Hearing the Word, Receiving the Lords Supper, and Prayer.
 - 3 Gospel-Conversation, on Phil. 1. 17. Wherein is shewed, 1. That the Conversations of Beleevers must be above what could be by the Light of Nature, 2. Beyond those that lived under the Law, 3. And suitable to what Truths the Gospel holds forth. To which is added, *The Misery of those Men that have their Portion in this Life only*, on Psal. 17. 14.
 - 4 A Treatise of Earthly-mindedness. Wherein is shewed, 1 What Earthly-mindedness is, 2 The great Evil thereof, on Phil. 3. part of the 19. Vers. Also to the same Book is joyned, A Treatise of Heavenly-mindedness and walking with God, on Gen. 5. 24.. and on Phil. 3. 20.
 - 5 An Exposition, on the fourth, fifth, sixth, and seventh Chapters of the Prophetie of Hosea.
 - 6 An Exposition on the eighth, ninth, and tenth Chapters of Hosea.
 - 7 An Exposition on the eleventh, twelfth, and thirteenth Chapters of Hosea.
- A Treatise of Politick Power, wherein 7 Questions are Answered, 1. Whereof Power is made, and for what ordained; 2. Whether Kings and Governors have an absolute Power over the People; 3. Whether Kings and Governors be subject to the Laws of God, or the Laws of their Countries; 4. How far the People are to obey their Governors; 5. Whether all the People have be their Governors; 6. Whether it be Lawful to depose an evil Governor; 7. What Confidence is to be given to Princes.

The Compassionate Samaritan.

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The craft and cruelty of the churches

Adversaries, by Matthew Newcomin.

A sacred Panygrick, by Steph. Martial.

Barriuffs Military Discipline.

The Immortality of Mans Soul.

The Anatomist Anatomized.

T H E
C O N T E N T S
Of the First
V O L U M N E.

HEBREWS, 2. 17, 18.

SERMON I. Page

TH E words opened 2
Doct.
The Priestly Office of
Christ is the great
Magazine and Store-house
of all that grace and comfort
we have on this side heaven.

Proved 3
ibid

1 It is a relief and succour to a
Christian against all tempta-
tions 6

Cleared by particulars

1 When the Lord Jesus
Christ died, he offered up
himself a sacrifice to God

the Father 7
Proved 8

2 When he was upon the Al-
tar, the sins of all beleevers
past, present, and to come,
were laid upon Christ 9

Cleared ibid

3 When the sins of beleevers
were laid upon him, he
did make full satisfaction
to God the Father, and Di-
vine Justice for them all.

Object. Why beleevers have
their sins still charged upon
their Consciences

Answered 13

4 This he hath done in a more
b eminent

THE CONTENTS.

	Page		Page
eminent way than ever any High-Priest did before	14	the more a man sees his sins pardoned, the more he is engaged to Christ	ibid
5 How all this conduceth to our comfort or holiness	15	5 The more a man denies his own righteousness, the more holy is he with Gospel-holiness	21
It conduceth to our comfort			
1 There is a storehouse of mercy and meer compassion erected for poor sinners	15		
2 All our Afflictions come not upon us as punishment	16		
3 We shall never be damned	ibid		
4 We may come with boldness to the throne of grace	ibid		
Object. How shall I know that Jesus Christ hath satisfied for me?			
Ans. 1. Why not for thee?	17		
2 Applying the promise makes it thine	ibid		
3 Christ is willing you should think he satisfied for you	ib.		
4 Else we are in a worse condition than the Jews			
It conduceth to our holiness			
1 The new Covenant is founded upon it	19		
2 Strengthen faith and strengthen all graces	ibid		
3 The more a man sees a holy necessity upon Christ to shew mercy, the more his faith rises	20		
4 The more a man is engaged to Christ, the more holy he is,			
		SERMON II.	
		Heb. 2. 17, 18.	
		The second work of a High priest is, to pray and intercede for the people	25
		Proved	26
		Cleared by opening	
		1 Wherein it consisteth	
		1 In owning our cause and souls to God his father	27
		2 Carries the merit of his blood into the presence of God the Father	28
		3 Answers the accusations that are brought in against us	ibid
		4 Calls for pardon of our sins at the hands of God	30
		2 How powerful it is with God the Father,	
		1 The great interest he hath with his father	31
		2 The inclination God the Father hath to the things Christ intercedeth for	32
		3 Upon what terms Christ was taken and admitted into	into

THE CONTENTS

	Page
into Heaven	34
3 He now intercedeth for us in heaven as our High-Priest	
1 He hath gone through more temptations than any High-Priest ever did	35
2 He is filled with more compassions	36
3 He is more faithful in his office	37
4 He liveth for ever to intercede	38
5 He intercedeth at all times	ibid
6 For all sins, the sin against the holy Ghost excepted	
4 This conduceth to our comfort and holiness	
To our comfort, proved	39
Object. I am afraid the Lord Christ doth not intercede for me	
Ans. 1. It is no presumption to bear our selves upon the intercession of Jesus Christ	41
2 Who those are that Christ doth intercede for	42
3 How infinitely willing he is to intercede for us	
1 He hath received his anointing for it	44
2 It is the work of his relation	45
3 It is the work of his office	46
To our holiness	

	Page
1 The more we are ingaged to come to Christ	48
2 The more we are ingaged to appear on earth for him	49
3 The more we are ingaged to lay out our selves for him	50

SERMON III.

Heb. 2. 17, 18

The third work of the High-Priest, to offer up the gifts of the people of God, to present their duties, to him	52
Proved	53
Cleared by particulars	
1 What Christ doth when he offers up our gifts to God the Father	54
1 He takes our persons and carries them to God the Father in an unperceivable way to us	ibid
2 He takes out the iniquity of our duties, before he presents our duties to his Father	55
3 He mingles his own intercession with what is good in our duties, and so presents them as one work to his Father	56
2 What acceptance this hath with God the Father	57
b 2	1 It

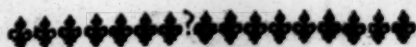
THE CONTENTS.

	Page		Page
1 <i>It was an agreement made between them before the world was</i>	ibid	2 <i>Can you pray and intercede for other godly men</i>	68
2 <i>He was made the great Lord treasurer of all grace</i>	58	3 <i>If grace be larger under the Gospel than under the Law</i>	ibid
3 <i>The father promiseth him his desire</i>	ibid	<i>For our holiness</i>	
4 <i>He hath put the Keyes of heaven and hell into his hands</i>	ibid	1 <i>To the ungodly</i>	
3 <i>He doth improve his acceptance for our acceptance</i>	59	1 <i>It keeps men from opposition to the waies of God</i>	69
4 <i>What abundance of acceptance we have in all our duties by him</i>	60	2 <i>It is a mighty encouragement to ungodly men to come to Christ</i>	70
Objections answered	62	2 <i>To the godly</i>	
5 <i>How this makes for our comfort and holiness</i>	64	1 <i>Here's an infinite reason why we should be much in duty</i>	ibid
For our comfort		2 <i>Infinite reason why we should receive every truth that comes from Christ</i>	71
1 <i>Our duties are not lost, Christ takes notice of them</i>	65	3 <i>It will make you more obedient in an evangelical way.</i>	72
2 <i>We have liberty to go to the Mercy-seat, and there meet with God</i>	ibid	4 <i>The more a man rejoiceth in spiritual obedience, the more humble he is</i>	74
3 <i>We know how it shall go with us at the great day of judgment</i>	ibid	<hr/> SERMON IV Heb. 2. 17, 18. <hr/>	
4 <i>Being poor beggars, we are releev'd of God</i>	66	<i>The fourth work of the High-Priest is, to bless the people</i>	
Object, <i>How shall I know the Lord accepts my duty?</i>		76	
Ans. 1. <i>If thou find thy heart warm in duty, or after duty, thy duty is accepted</i>	67	ibid	
		<i>Opened</i>	
		1 <i>Wherein the blessing of Christ and of the Gospel consists</i> 77	
		1 <i>In the spiritual enjoyment of</i>	

THE CONTENTS.

	Page		Page
of God in Christ	79	in the work of God	ibid
2 In the holy Ghost dwelling in our hearts	ibid	3 Such as are willing to leave all relations to follow him	87
2 What Christ doth when he doth bless		4 He bleſseth when the world curseth	ibid
1 He wiſheth choice bleſſings to them	80	5 Such as graciously enjoy evangelical ordinances	88
2 He doth authoritively pronounce him bleſſed	81	6 All this conduceth to our comfort and holineſſ	
3 He absolves them from all their ſins	ibid	To our comfort	88
4 He conſers and beſtows the bleſſing upon them	ibid	Object. If I were aſſured God had bleſſed me I could have comfort	
5 He gives increaſe	82	Anſw. 1. It is a ſign a man is bleſſed, when others are bleſſed by him	90
3 That this belongs eſpecially to Chriſt, proved	83	2 When he is drawn the nearer to God by outward things	91
4 That Jeſus Chriſt is willing to bleſſ poor ſinners	85	3 When he increaſeth and multiplieth	ibid
5 He doth this fully	ibid	To our holineſſ	
Object. We do not ſee it		1 It encourageth to come to the truth	92
Anſw. 1. 'Tis a hard thing to diſcern the bleſſing of Chriſt ſometimes	ibid	2 To go on in it againſt all oppoſition	94
2 He doth not bleſſ as the world bleſseth	84	3 To go on though we have but weak parts	ibid
3 Not as profeſſors bleſſ	85	4 To be contented with our condition	95
4 Not alwaies as godly men bleſſ	ibid	5 Continually to bleſſ the Lord	ibid
But 1. He bleſseth ſuch as are weak in gifts and grace	86		
2 Such as he hath made uſe of			

THE CONTENTS.



Hebrews, 2. 18. SERMON I.

	Page
Text opened	98
Doct.	
God suffers his dearest children to suffer by the hand of tempta- tion	101
Opened	
1 There is an afflictive disposi- tion in every temptation	101
2 God suffers his own children thus to suffer	
1 The best many times suffer most	103
2 At that very time when they have most of God	ibid
3 Satan many times seems to have the better of them	104
4 This continues a long time	ibid
Why God doth so	
1 That they may be the more enlightened	104
2 That they may be cleansed	ibid
3 That they may be kept	ib.
4 That their graces may en- crease	105
5 That it may be discovered to themselves and others,	

	Page
what their sins and graces are	ibid
6 That they may be the more fit to receive Christ as a Saviour	ibid
7 That they may be made like to Christ	ibid
8 Upon the same reasons that God suffered the children of Israel to suffer under the Egyptians	
1 That his power might appear	106
2 That they might not learn their manners	ibid
3 That they might be pro- voked against them to cut them off	106
4 That they might long for the Land of Rest	107
5 That they might not re- turn back to Egypt.	ibid
Objection. Answered	108
Application	
Do not question the love of God because of temptations	109
Object.	
How shall I order my heart in temptations?	
Answ.	
1 Take heed you do not yeeld to any part of a temptation that you may be delivered from.	

THE CONTENTS.

	Page		Page
	113	therefore to do	ibid
2 Do not carry the guilt of your old condition into a new condition	ibid	3 He is much troubled if it be not done	235
3 Note what sutableness there is in your condition to the temptation, and take away that	114	3 He is faithful in doing it.	226
4 Turn your thoughts to another object	115	4 How Christ succours in temptation	
5 Take the Shield of Faith.	ibid	1 Before temptation	
6 Do not fear too much: Do not fear too little	116	1 By manifestation of himself	227
7 If you overcome, be thankful; if you be overcome, hold up still	117	2 By laying in Gospel-principles	ibid
8 Make good improvement of it	ibid	3 By filling the heart with the Holy Ghost	228
		2 Under temptation.	
		1 By opening their eyes to see it is but a temptation	228
		2 By letting fall some glimps of his love	ibid
		3 He doth succour from temptation, by temptation	229
		4 By casting in some promise	ibid
		5 By keeping the heart and the temptation asunder	ibid
		3. After temptation, by filling the heart with unspeakable joy	ibid

SERMON II

Heb. 2. 18.

Doct.

The Lord Jesus Christ is a succouring Christ to tempted souls

Proved 220

Opened

1 Christ is able to do it 222

2 He is willing to do it

1 It is Gods will, and he delights to do the will of God 224

2 He was willing to suffer it,

Application 1

A gracious Invitation to poor tempted souls to come to Christ 229

Object.

Why

THE CONTENTS.

Page

Why then are men damned?

Answered 230

Other Objections answered
ibid

Object.

My temptation is mixed with
corruption

Answered

1 He succours sinners most
when they are most temp-
ted 231

2 When thy cannot succour
themselves 232

3 Notwithstanding all their
failings ibid

Application 2

Here is strong consolation to all
Saints 233

Application 3

Let us be succouring Christians 235

Application 4

Why should we yeeld to tempta-
tions though never so violent 236

Application 5

Let us labour to answer Christ
in this work

1 Observe his succours and
lay them up against a rai-
ny day ibid

2 Labour to keep the sense of
his love upon your hearts 237

3 Look up to Christ ibid

4 Give thy soul up into his

		Page
	<i>bands</i>	238
5	<i>Rest on him</i>	<i>ibid</i>
6	<i>Do not rest upon means be- cause great, nor despise them because smal</i>	<i>ibid</i>
7	<i>Do not live upon the letter of a promise</i>	239
8	<i>If you have the worst, be humbled; If the better, improve your victory</i>	<i>ib.</i>

SERMON III.

Luke 22. 31, 32.

Text opened 241
Doct.
Christ gives leave to Satan
sometimes to tempt his own
and best Disciples 242
Opened
1 What great power Satan
bath to tempt and molest the
Children of men
1 He is an Angel 242
2 He is a Spirit 243
3 He is able to suggest what
he pleaseth ibid
4 He knows what bait will
soonest take ibid
5 He is able to follow his sug-
gestions ibid
6 He is able to bewitch the
fancy ibid
7 To hold down a mans
mind to that particular
thing 244
8 The

THE CONTENTS

	Page
8 <i>The same words which are given to God for good, are given to the Devil for evil</i>	ibid
Wherein the Devil falls short of God	ibid
2 <i>He puts forth this power especially upon the best of Saints</i>	245

Object.

Why doth Satan lie so heavy upon the Saints seeing he knows they shall be saved

Answ.

- 1 *His envy* 246
- 2 *That they may be stumbling blocks to others* ib.
- 3 *He loves to molest them* 247
- 3 *How he comes by this power* 248

4 *Why God gives Satan leave to tempt his own Children*

- 1 *To wean them from that sin they fall into* 249
- 2 *The manifestation of his own power, wisdom, faithfulness, and free-grace* 250

Application

Why should any man doubt of his sonship 251

Object.

None is no temptation of Satan but the corruption of my own heart

	Page
1 <i>It is usual for Saints to charge all Satans temptations upon their own hearts</i>	254
2 <i>The Saints never fall into any great sin, but Satan hath a special hand in it</i>	255

3 *It is the disposition of the Saints to be grieved for their sins, as if all were from themselves, and nothing from Satan* ibid

4 *The difference between Satans temptations and our corruptions* 256

Object.

What comfort can we have in this condition?

- 1 *Nothing befalls you but what may befall a child of God* 257
- 2 *Whilst thou art tempted Christ is praying for thee* ibid
- 3 *The enemy is overcome before he strikes* ibid
- 4 *Hee hath no more power than God gives him* 258
- 5 *Thou hast something cannot be taken from thee* ibid

Object. 2

What shall I do that I may not yield to temptation?

c

Answered

THE CONTENTS.

	Page		Page
Answered	258	Why it is so	268
Object.		4 How Satan weakens our faith	269
What shall I do that I may avoid temptation?		1 Our faith of Reliance	ibid
1 Do not stand playing upon the borders of any sin	260	1 By hiding our former experiences	ibid
2 Get your hearts mortified to the objects of love and fear	ibid	How to bear off that blow	
3 Take your temptation and dip it in the blood of Christ	261	1 Take heed you never rest upon a promise barely because of experience	271
		2 Take heed ye never mourn so for sin as to be unthankful for mercies	272
		2 By severing our souls from the promise	
		How shall we bear off that blow?	
		1 God commands me to believe, therefore the promise belongs unto me	273
		2 If the Lord gives out a threatening that it may not be fulfilled, then he gives out a promise that it may be fulfilled	ibid
		3 If I am more godly than I was when Satan told me that the Promise did belong to me, then is the temptation causeless	ibid
		4 God hath commanded me to believe	274
		2 How Satan weakens our faith	

SERMON IIII.

Luke, 22. 31, 32.

Doct.

The great design of Satan is upon the faith of the Saints

263

Opened

- 1 What it is to fail in faith 264
- 2 What evil is in failing in faith 266

Heloseth

- 1 An opportunity of glorifying God ibid
- 2 His joy and peace ibid
- 3 His present prize 267
- 4 The sweetness of his mercy ibid
- 3 That Satans great design in Temptation is upon our faith.

THE CONTENTS

	Page
faith of Assurance	
1 By telling us we have no faith	ibid
2 By telling us we have no obedience.	275
How to ward off this blow ?	276
<i>That we have no faith</i>	
How to ward off this blow ?	
1 The Lord doth give out particular promises for men to measure their condition by	276
2 God doth not alwaies give out a particular promise.	ibid
3 Particular promises have a particular faith	278
3 How Satan weakens our faith of Acknowledgment	
By keeping us from owning Christ	278
How to bear of this blow ?	
1 Possess your souls with the priviledg of suffering for Christ	279
2 Be sure you look on both sides of your sufferings.	279
Quest.	
<i>What general Rules may be given to stay our faith that it fail not in temptation ?</i>	
Answ.	
1 Study the Scripture much	280

	Page
2 Do not measure your selves by the Enlargement, or Deadness of your owne hearts	ibid
3 Look much unto the infirmities of Jesus Christ.	281
4 Do not conclude it is no temptation	ibid
5 Remember thy own soul of the waies of God with thee	ibid
6 Apply the Attributes of Christ suitable to the temptation	282
7 Take the Shield of faith	ibid

SERMON V

Luke, 22. 21, 22.

Doct.

Gods love and mercy is never more at work for his people, than when they are most tempted by Satan

285

Cleared

First. *Wherein the care of Christ is expressed to his people in temptation*

1 In ordering their temptations

ibid

2 He weakens them.

287

THE CONTENTS.

Page	Page
<p>3 He causeth them to be laid down so as that they may be discerned. ibid</p> <p>4 He orders the time. 288</p> <p>5 He sanctifies them. ibid</p> <p>How is Christs love drawn out to his people under temptation</p> <p>1 In teaching them in and by their temptations 289</p> <p>2 He upholds them with new supplies 290</p> <p>3 He gives them a breathing time under temptations 291</p> <p>4 He praies for them, then especially ibid</p> <p>2 His care is most expressed when they are most tempted</p> <p>3 What there is in Christ that inclines him to this 293</p> <p>1 The quintessence of all love be bath to them 294</p> <p>2 The great interest be bath in them ibid</p> <p style="text-align: center;">Application</p> <p>Abundance of comfort to all Christs Disciples 295</p> <p style="text-align: center;">Object.</p> <p>I fear I am none of Christs Disciple?</p> <p style="text-align: center;">Answ.</p> <p>1 All Christs Disciples deny themselves 296</p>	<p>2 They take up their Cross ibid</p> <p>3 They follow Christ ibid</p> <p>2 Christ doth not only pray for his present Disciples, but for all such as beleve through their word 297</p> <p style="text-align: center;">Object.</p> <p>My heart fails me in time of temptation</p> <p style="text-align: center;">Answ.</p> <p>1 There is difference between failing of ones faith and failing of ones heart 298</p> <p>2 Between failing in faith in our own opinion and in Christs opinion ibid</p> <p>3 Between failings of faith, and failings that accompany faith ibid</p> <p>4 Consider whether your faith failed like Peters 299</p> <p>Other objections answered 300</p> <p style="text-align: center;">♦♦♦♦♦♦♦♦♦♦?♦♦♦♦♦♦♦♦♦♦</p> <p>1 Thessalonians, 5. 18.</p> <hr/> <p style="text-align: center;">Do&.</p> <p>It is the will of God that we should be thankful to him for every thing 306</p> <p style="text-align: center;">Reas. 1.</p> <p>There is excellencies enough in God ibid</p> <p>2 Ne</p>

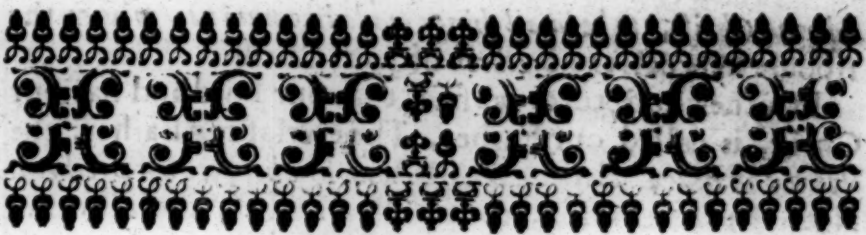
THE CONTENTS.

Page	Page
2 No condition is so sad but there is some good mingled with it ibid	4 Christ succours you in your temptations ibid
3 Christians must be like Je- sus Christ 307	What particular things we should be thankful for
Object.	1 We are redeemed of the Lord 317
Suppose a mans spiritual condi- tion be overclouded?	2 That we have so many daies of Thanksgiving ibid
Answer.	Encouragements to thankfulness
1 Though God do not shine upon a Christian yet it may be light to him 311	1 If you can be thankfull when you are low, you en- gage God to raise you up 320
2 Though Christ withdraw his comforting presence yet he doth not his supporting presence ibid	2 Hereby your afflictions will be made blessings. ibid
3 Though Christ withdraw yet he draws by his Spirit 312	3 The more thankfull you are, the more your souls will be filled with peace. 321
4 What a man would not lose for all the world, is worthy of praise ibid	4 Thereby ye shall shame the Devil
Object.	How this must be done
Suppose God do not only with- draw, but Satan draws neer	1 Observe your own tempers and put your selves upon that duty your own dispo- sition lies next to 314
Answer.	2 Maintain your assurance fresh and green ibid
Be thankful, Because	3 Let your eye be as well upon what you have as upon what you want 315
1 Christ hath overcome him 312	4 Be sure maintain a sence of your own unworthiness ibid
2 He can do no more than God gives him leave to do 313	
3 Nothing befalls you but what befalls the best of the Saints ibid	

SCRIPTURES Opened, And
occasionally Cleared in the
First VOLUME.

Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
<i>Numbers</i>			<i>Zachary</i>			<i>S</i>		
6	24,25.	79	1	8	39.307	8	33	28
16	41	43	3	1	28	8	35	234
20	12	267	<i>Malachy</i>			<i>1 Corinthians</i>		
<i>1 Samuel</i>			3	2,3,4	56	10	13	391
25	32	33	<i>Matthew</i>			<i>2 Corinthians</i>		
<i>2 Samuel</i>			3	17	72	12	7	314
24	10	254	5	10	87	13	14	79
<i>Job</i>			7	24	266	<i>Ephesians</i>		
1	11	321	16	24	296	1	3	77
<i>Psalms</i>			17	5	72	3	12	55
40	7,8	11	<i>Luke</i>			5	2	8.12
94	18	290	1	8,9,10.	53	6	12	245
116	11,12	271	22	31	101	<i>Hebrews</i>		
117	12	316	<i>John</i>			2	14,15	230
<i>Canticles</i>			10	17	33	3	1,2	37
1	6	68	13	30	310	8	4	26
2	3	12	16	3	110	9	24	47
3	14	62	16	26	61	10	6	11
<i>Isaiah</i>			17	20	42	10	11,12	34
24	15	307	<i>Acts</i>			<i>1 John</i>		
53	9	11	1	4	80	2	1	42
			<i>Romans</i>			5	18.	107.265
			3	25	121	<i>Revelation</i>		
						8	3	56
						20	1,2,3	288

F I N I S.

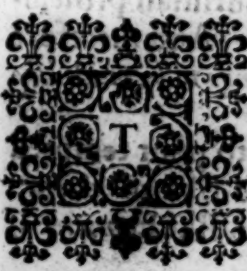


The great
G O S P E L
Mystery
 Of the
SAINTS Comfort and Holiness.

HEBREWS 2. 17, 18.

Wherefore in all things it behoved him, to be made like unto his brethren, that he might be a merciful, and a faithful High-Priest in things pertaining to God, to make reconciliation (or atonement) for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted,

Preached
 at Step-
 ney.
 April. 25
 1647.



TH E Apostle Paul, (whom I take to be the Pen-man of this Epistle) having in the former part of this Chapter, shewed the Reasons, why it behoved Christ for to suffer death : He comes now, in the latter end thereof, to give you an account, by laying down some Reasons, *Why it behoved*

behoved Christ, to be in all things made like unto us, whom the Apostle here calls the Brethren of Jesus Christ.

In other Scriptures we find, that our Lord and Saviour Christ, is called our Father, The everlasting Father, the Prince of peace. Here he is called *our Brother, we his Brethren.* Now the same Person, to be both a Father, and a Brother unto the same man, in nature it cannot be.

But because all these Relations, are so scant, and narrow Vessels to hold forth the love of Jesus Christ towards us : Therefore in consistent Relations are given unto him. A Father Provides for his child, which the brother doth not. A Brother can stoop, and condescend unto his brother, which the superiority of the Father will not bear. So that here is held forth unto us, the stooping, Condescending love of Jesus Christ : and therefore he is called our Brother, and we his Brethren.

Quest.

But why, and what Reason is there, That the Lord Jesus Christ should in all things be made like unto us his Brethren ?

Ans.

The Apostle in these words gives the Reason, *That he might be a merciful, and a faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people, &c.* The Lord God our Father, swear unto Jesus Christ, *Thou art a Priest for ever, after the order of Melchizedek.* He was to be the great high Priest. Among the Jews, in the times of the old Testament, they had an high Priest, that was in all things to stand between God and them, and in case any sinned, to make an atonement for them. As the Jews had their High Priest : So the Lord Jesus Christ, he was to be, and he is, *The Apostle, and the High Priest of our Christian profession, as Aaron was of the Jews profession.* And therefore saies the Apostle, *It behoved him, in all things to be made like unto us.*

Quest.

But could not Jesus Christ be merciful unto poor tempted souls, unless he were in all things made like to them : like in their Natures, like in their Affections, like in matter of Temptations.

Christ

Christ as God, could have been merciful unto us, although he had not been made like unto us : but not as our high priest. Answ.

There is an ability of Sufficiency, and of Power : and so Christ as God, was able to succour those that are tempted, although himself had never been tempted. But there is an ability of Idoneity, or Fitness, or Aptness and Disposition : and so the Apostle saies here, For in that Himself hath suffered being tempted, he is able to succour them that are tempted.

It's plain then, what that is, that is the great support of a Christian against all Temptations : wherein lies our succour against all Temptation, namely, in the Priestly-Office of Jesus Christ.

The Priestly-Office of Christ, It is the great Magazine, and Storehouse, of all that Grace, and Comfort which we have on this side Heaven : It is that, whereby we are reconciled to God the Father, and relieved against all temptation. This is the great thing that these words hold forth.

And therefore, upon this account, the Apostle Paul, finding the Hebrewes labouring under great Temptations-Doubtings, Fears, and much Unbeleef ; he does not only here, but all along in this book of the Hebrews, open the Priestly Office of Christ unto them.

And indeed, what comfort can we have in God himself, but through Christ ? and what comfort can we have in Christ himself, but as he is clothed with his Priestly-Garment, with his Office of the High Priest ? Whatsoever comfort we have in the other Offices of Christ, namely his Kingly, and his Prophetical Office, it is all Originated, and Principiated in this : The Priestly Office of Jesus Christ, it does give a Life, and Being, and Efficacy to both the other Offices. And therefore, the High Priest, in the times of the old Testament, (who was a Type of Christ) he wore a Crown upon his head, and the breast-plate of *Urim*, and *Thummim* upon his breast : showing, that both the other Offices, the Kingly, and the Prophetical Office, were planted upon the Priestly Office of Jesus Christ.

Yea, If you look into the, First, Second, and Third Chapters of the *Revelation*, you will find, that whatsoever streames of Comfort did run down upon the Churches through the other Titles, and Attributes of God, they are all fountain'd here. In the Second Chapter, and the first verse. The Lord Christ hath this Title, That he holdeth the seven stars in his right hand! *These things saith he that holdeth the seven stars in his right hand.* In the Eight verse writing unto the Church of *Smyrna*, he takes up another Title, or Attribute: *These things saith the first and the last, which was dead and is alive.* At the Twelfth verse, writing unto the Church of *Pergamus*, he takes up another Title: *These things saith he, who hath the sharp sword with two edges.* Now look into the first Chapter, and you shall see, that those several Titles, wherewith he cloaths Himself when he speaks unto the Churches severally, are all summed up together at the 16. verse. *And he had in his right hand seven stars;* Ther's his Title, unto the Church of *Ephesus*: *And out of his mouth went a sharp two edged-sword:* Ther's his Title unto the Church of *Pergamus*. And at the 18. verse. *I am he that liveth and was dead, and behold I am alive for ever more;* Ther's another Title, that he useth when he speaketh unto the Church of *Smyrna*. But in the 13. vers. is opened the fountain of all these streams: *In the midst of the seven candlesticks, I saw one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.* This was then the robe and attyre of the High Priest: Whose garment came down unto his feet, and he was girt about with a golden girdle. So that all these other Attributes, and Titles of Christ, they have their rise here, here is the spring-head of all those consolations, even the Priestly Office of *Jesus Christ*.

Usually, Those Excellencies, and Attributes of Christ are most beneficial unto the Saints, that are most opposed by the world. What Title, Attribute, or Excellency of Christ is there, that is more invaded by the world, than the priestly

'Αρχιερέως

What was the great relief amongst the Jews against their sins? The Jews, you shall observe they had many reliefs: when they were in the wilderness, and were stung with the fiery

fiery serpents, then they had a brasen-serpent for to look upon, as a reliefe against that distresse. When they wanted water, they had the water out of the Rock, as a reliefe against that distresse. When they wanted Bread, they had Manna from Heaven, as a reliefe against that distresse. But when they sinned, whither did they go? Then they took a sacrifice, and went unto the Priest, and he was to offer for them. So that the Priestly Office then, was the only relief they had against sin.

And so now, the Priestly Office of the Lord Jesus Christ, it is that great succour, and relief which Christians have against all Temptations under Heaven.

Quest.

You will say unto me, But generall things affect not: let us see it in some Particulars, *wherein* this Priestly Office of Christ, is the great Magazin, and Storehouse of all our grace and Comfort.

Answ.

For Answer, hereunto, I will begin this exercise with one Particular of the Priestly Office of Christ, in shewing what a relief, and succour *it is* unto a Christian against all Temptations, and what a bottome of Comfort, and special means of Grace and Holiness.

The text saies, That the *work* of the High Priest is, To make reconciliation for the sins of the people. In the times of the old Testament, the High Priest made an Atonement for the people: in case any man had sinned, he brought a sacrifice, and his sins were laid upon the head of the sacrifice. Once every yeeare, the High Priest did enter into the holy of holiest, and with the blood of the Sacrifice, did sprinkle the Mercy-Seat, and laid the sins of the people upon the head of the scape-goat and so made an atonement for the people. All which will clearly appear, in that, 16: of *Leviticus*, at the 14. verse. He shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy-Seat eastward: and before the Mercy-Seat shall he sprinkle of the blood with his finger seven times. And at the 21. vers. And Aaron shall lay both his hands upon the head of the live goat, and confesse over him all the iniquities of the children

children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness, and so he shall make an atonement, as in that Chapter. This was the work of the High priest, in case any had sinned, to make an atonement, and satisfaction (by way of Type) for the sins of the people.

Now for the better proof of this great Gospel-Truth that I have propounded, I shall insist on these Five things.

First, That when the Lord Jesus Christ died upon the Crosse, he did offer up Himself a sacrifice unto God the Father.

Secondly, That when this sacrifice was upon the Altar, then the sins of all beleivers, past, present, and to come, were all laid upon Jesus Christ.

Thirdly, That when these sins were thus laid upon Christ, he did thereby give full satisfaction unto God the Father, unto Divine Justice.

Fourthly, That all this he did as our great High-Priest, and in a more Transcendent, and Eminent manner, then ever any High Priest did before him.

Fifthly, How all this doth conduce to our Comfort, and to our Holiness.

First, When our Lord Jesus Christ died upon the Crosse. He did offer up himself a sacrifice unto God the Father. He did not (as the Socinians say) die only as an example for to teach us how to die; but he offered up himself a sacrifice unto God the Father then. Yea, as if all sacrifices were met in him; all those titles that are given unto other Sacrifices, they are given unto him. There were Three sorts of Sacrifices: some were living; others were not living, and those were either solid, as bread and the like; or else, they were liquid, as wine and oyle. There was alwaies, *Destructio rei oblatæ*, A destroying of the thing offered. If it were a living thing that was sacrificed, then it was said to be slain: In answer to that, Jesus Christ is said to be a Lamb slain from the beginning of the world. If it were a dead thing, that was offered up, as bread, or corn, a solid thing, then the sacrifice,

fice, or offering was said to be bruised. I answer to that, our Lord and Saviour Christ is said to be bruised for our iniquities. If it were a liquid thing that was offered up to God, as wine, or oyl, then it was said to be powred out. In answer to this, it is said of our Lord and Saviour, That his soul was powred out unto death. Thus all Sacrifices meeting in him. *Behold the Lamb of God* (saies John the Baptist when he saw Christ.) He does not say, Behold the Bull of God, or the Goat of God; and yet Bulls, and Goats were sacrificed. Why does he rather say, behold the Lamb of God, than the Bullock, or the Goat? For when the High-Priest went into the Holy of Holiest, and sprinkled the Mercy-Seat, he did not sprinkle the Mercy-Seat with the blood of the Lamb, but with the blood of a Goat; and yet notwithstanding, it is not said, Behold the Goat of God, but, Behold the Lamb of God: Why so? Not only because that Christ was of a lamb-like, and meek disposition (as some would have it:) Nor only because, that the great Type of Christ, was the Pascal-Lamb, (though these be reasons.) But there was a dayly sacrifice in the Temple; whether men brought any offering or no, there was a standing sacrifice in the Temple, morning, and evening, and that sacrifice was a Lamb. Now therefore, to shew, that Jesus Christ is the dayly sacrifice, therefore he cries out, and saies, Behold the Lamb of God, and not the Goat of God? for the Goat was not sacrificed every day as the Lamb was.

For proof of this, take the Apostles Exhortation, *Ephes. 5. 2. Walk in love, as Christ hath loved us and hath given himself for us an offering and a sacrifice to God.* Here are Three things considerable. First, He does not say, *Who hath redeemed us*: but, to show his great love unto us, *Who hath given himself for us*: He doth not say, *Who hath given himself for our sins*: Yet he saies so, in *Gal. 1. 4 Who gave himself for our sins*? But *Who gave him self for us*, Why? To shew, who they were that he gave himself for: He gave himself for us, as sinners. Again, He saies here, He gave himself

himself for us, an offering, and a sacrifice, not only an offering, but a sacrifice too. So that this first Proposition is clearly proved, That our Lord Jesus, when he died upon the Cross, he did offer up himself as a sacrifice unto God the Father.

Secondly, As he did offer up himself a sacrifice unto God the Father: So when he was upon this Altar, this sacrifice: the sins of all Beleevers were then laid upon Jesus Christ: those that do now beleeve, or shall hereafter beleeve, they were all then laid upon Jesus Christ. Look into the 53. of *Isaiah*, ver. 6 *All we like sheep have gone astray, and have turned every one to his own way, and the Lord hath laid on him the iniquities of us all.* That which God laies on shall never be taken off, no man shall rake it off: The Lord hath laid on him the iniquities of us all.

2.

Yea, Our iniquities are not only said to be laid on him, but (to use the same word that is used for the sacrifice) it is said, he bare our sins upon the Crosse; as the Goat bare the sins of the people: So saies the Apostle, *He himself bare our sins upon the Crosse.*

Moreover, He did not only bare our sins upon the Crosse: but (saies the Apostle) *He was made sin for us.* 'Tis not said, He was made a sinner, or accounted a sinner only for us, but he was made sin for us. All our iniquities were laid on him; he bare our sins, and he was made sin for us upon the Crosse. Thus briefly the Second Proposition is cleared; That when he did thus offer up himself upon the Crosse as a sacrifice, the sins of all Beleevers were then laid on him.

Thirdly, When the sins of Beleevers were laid on him, then he did make full satisfaction unto God the Father, and Divine Justice for all our sins. This is a bottom of much comfort. For if the Lord Jesus Christ our surety had not satisfied to the utmost farthing, our great Creditor, God the Father, for all our debts, God the Father might come upon us the Debtors. But our Surety, the Lord Christ, hath given full satisfaction unto God the Father, that no more demands can be made upon us: And indeed else, how could our Surety ever have come out of prison: He was under ar-

3.

rest, he was in the Jayl, in the grave : The Father, the great Creditor lets him out; and did not only let him out, but the Lord Jesus Christ, he goes into Heaven, and sits down there at the right hand of the Father ; Surely, if the Creditor had not been satisfied, the Surety should never have been released out of prison.

He was so fully satisfied, That *he looked for iniquity, and he found none*, (saies the text.) He look't over all his books, to see if he could find any thing upon the score, but he found none: all our debts were paid. *Behold the Lamb of God, that takes away the sin of the world.* He does not say, That takes away the sin of the Jews only ; but takes away the sin of the whol world. He does not say, That takes away the sins, (in the plural Number) but takes away the *sin* (in the singular Number :) Sins go so together, as if they were but one : but let the sin be never so twisted together, as if it were but one sin, this Lamb of God, he takes away the sin of the world. And he does not say, That hath pardoned the sin of the world : for then a poor soul might say, I but, though he hath pardon'd my sin, yet my sin is not mortified. Neither does he say, Behold the Lamb of God that Mortifies, or Destroyes the sin of the world : But he gives you a word, that takes in, both Pardon, and Mortification too. Behold the Lamb of God that takes them away: both in regard of Pardon, and in regard of Mortification : *Behold the Lamb of God that takes away the sin of the world.*

There is nothing that does so satisfie God the Father, as Obedience, and the more full the Obedience is, the more God the Father is satisfied thereby : Now it is said of our Lord and Savior Christ, That in this great sacrifice upon the Cross, he was Obedient. *He was Obedient even to the death of the Cross.* That he that did make the Law, should come down from Heaven, and be subject to the Law, what Obedience was here ! *Obedient to the Death.* Yea, unto the *Deaths* (in the plural Number) And he made his grave with the sinners : and his *Deaths* was with the rich. *He made his*

his grave with the wicked, and with the rich had his Deaths, *Isaiah*, 53. ver. 9. It is in the plural Number in the Hebrew, though in your English Translation it is in the singular. As if the holy Ghost had called death, the Second death that our Lord Christ had in some measure suffered. For, if you consider things truly, and rightly, I beleeve you will find, that our Lord and Savior Christ when he died, and was in his agony, he did not only endure the first, but the torments of the second death. He overcame no more than he submitted to : he overcame death by submitting to death. Now he overcame the second death also, and therefore in some measure submitted to the torments of it, so far as he was capable. Look what the first *Adam* should have indured for his sin in the fall, that the second *Adam* now did endure in some measure for to take it off : *The day that thou eatest thou shalt die the death.* It was not barely the corporal and outward death, but it was the second death. If our Lord and Savior Christ did not endure the torments of the second death, the wrath of God upon his soul ; why did he sweat drops of blood, and tremble, and shake so, when he came to die ? There is many Saints, and Martyrs, when they come to die, they go skipping, and leaping, and rejoycing : and our Lord and Savior, when he came to die, he sweats drops of blood ; surely there was more than an outward death : Oh ! the wrath of God, and the torments of the second death was upon his soul. Thus obedient he was, and this obedience of his, it was voluntary, for he needed not to have died ; but he saw that God the father was dishonored by mans sin, and that poor man would be lost, and rather than that should be, he does voluntarily offer himself unto this Obedience. *Loe, I come* (saies he) *in the volumn of the book it is written of me, I delight to do thy will, and thy Law is within my heart,* *Psal.* 40. 7, 8. Mark what an expression there is in that *Psalme*, 'tis spoken concerning Christ, as is plainly interpreted by the Apostle in the 10. of the *Hebrews*, at the 6. verse. *Sacrifice and offering thou didst not desire, mine ears hast thou opened (or bored.)* The Apostle

when he translates these words, he translates them thus : *My body hast thou prepared.* But reade them as they are here in the *Psal* : *Sacrifice and offering thou didst not desire, mine ear hast thou bored.* That as when a servant was willing to stay with his Master, and to do him yet more service, the servants ear was to be bored : So saies the Lord Christ, I am as willing to do this work, to be thus obedient, as a Servant whose ear is bored, is willing to stay with his Master : And mine ear hast thou bored (saies he,) ah, here's obedience, here's obedience : this now did infinitely satisfie God the Father ; In so much, that ye may see what is said, in that same 5. of the *Ephesians*, and the 2 verse. *Who hath loved us, and given himself for us, an offering, and a sacrifice to God for a sweet smelling savour.* The whol world was full of a stench before, and the Lord was displeased with man before : but now when Christ comes, and offers up his sacrifice, he did thereby give full satisfaction unto God the Father, for it was a sweet smelling savor unto God the Father. So that thus the Father he was fully satisfied.

To this I shall ad one word ; *When the Lord Jesus Christ offered up himself a sacrifice unto God the Father, and had our sins laid upon him, he did give more perfect satisfaction unto Divine Justice for our sins ; than if you, and I, and all of us had been damned in Hell unto all eternity.* For a Creditor is more satisfied, if his debt be paid him all down at once, than if it be paid by the week : A poor man that cannot pay all down, will pay a groat a week, or sixpence a week ; but 'tis more satisfaction to the Creditor to have all paid at once. Should we have been all damned, we should have been but paying the debt a little, and a little, and a little : but when Christ paid it, he paid it all down to God the Father. Had we gone to Hell, and been damned for ever, we had alwaies been satisfying of God, I but God had never been satisfied, but now when Christ makes satisfaction, God was satisfied. The Creditor, if he be a merciful and a good man, is more truly satisfied where the Debtor is spared ; he does not desire that the Debtor should be cast into

into prison, and there lie and rot; but he is better satisfied with the sparing of the Debtor; let me have but my Money, and so the Debtor be spared I am willing, nay I desire it saies the good Creditor. Now if all we had been cast into everlasting burnings, indeed the debt should have been a paying, but there the Debtor had been lost: But now when Christ comes, and makes satisfaction unto Divine Justice, Ah! poor man is redeemed; here is the Debtor spared. And therefore, the Lord he is infinitely more satisfied, by the satisfaction that Christ made upon the Cross for our sins, than if all we had gone to Hell; and been damned to all eternity. Oh! what a glorious, and blessed satisfaction did this our High-Priest make unto God the Father!

But you will say then, *If the Lord Christ made this full satisfaction unto God the Father; how is it that Believers, many of them have their sins, and debts standing upon the score still, in their Consciences, so perplexed in regard of sin, as if there were no satisfaction at all made?*

Quest.

Luther calls this aspect of sin, A sacrilegious aspect, and beholding of sin. As now, (saies he) If a man take out of an holy place some goods, and bring them into his own house; This is sacrileg. So, for me to go and take my sins from Christ, and lay them in mine own bosom, this is sacrileg, saies Luther.

Answ.

But the reason of it is this, Because that men do not study this Truth, but are ignorant of it. As, suppose that a man do owe, three or four hundred pound to a Shop-keeper, for Wares, and Commodities that he hath taken up there: a friend comes, and payes the debt, crosses the Book: but the Debtor, when he comes and looks upon the Book, he is able to read all the particulars; Item, for such a thing, and Item, for such a thing, and Item, for such a thing; but the man being not acquainted with the nature of crossing the Book, he is able to read all the particulars, and he charget it still upon himself, because he does not understand the nature of this crossing the Book, and he is as much troubled how he shall pay the debt, as as if it were not

not paid at all. So now 'tis here, The Lord Jesus Christ, he hath come and cross't our Book with his own blood: the sins are to be read in your own consciences, but we being not acquainted with the nature of Christs satisfaction, and the crossing of the book, we charge our selves, as if no sin at all were satisfied for us: Yet when the Lord Jesus Christ was made an offering for sin upon the Cross, then he did give full satisfaction unto God the Father. And that's the Third.

4.

Fourthly, *This now be bsth done as our great High-Priest, and in a more transcendant and eminent way, than ever any High-Priest did before.* For, though the High-Priest did come, and make an atonement for a poor sinner, yet he himself was never made a sacrifice; the Priest offered up a sacrifice, but himself never was made a sacrifice. But our great High-Priest, does not only offer up a sacrifice, but Himself is made a sacrifice. Yea, that sacrifice, that was then in the times of the old Testament, it could not purge the conscience; not only, because (as the Apostle speaks) it was the blood of Bulls, and Goats: but because the sacrifice was performed successively: as thus, A man sinned, then he brought a sacrifice; sins again, and then he brings another sacrifice: and once every year, the High-Priest goes into the holy of holiest to make an atonement: But in the mean while, a poor soul might think thus, What if I die before the year come about, what will become of me? the High-Priest, he goes once a year into the Holy of Holiest, and sprinkles the Mercy-Seat, but what will become of me if I die before that time? But now, our great High-Priest, he does not only offer up a sacrifice, and himself the sacrifice; but he offers up a sacrifice *once* for all. (So saies the Apostle) So that now, when a Christian hath sinned, he is not to think of a sacrifice that is yet to come, a year hence, but he is to look unto that which is done already, a sacrifice *once offered*, and *once for all*: So that he needs not be in suspence now, as the Jews were; his conscience, it may be fully purged from sin.

Again,

Again, Take the High-Priest in the times of the old Testament, and though he did make an atonement for the sins of the People; yet sometimes also he did make the People to sin. It is said of *Aaron* the great High-Priest, concerning the golden Calf, that he did make the people naked: But the Lord Jesus Christ, our great High-Priest, he makes an atonement for sin, and never does make them sin: He is so far from making the people naked, that he covers them with his righteousness that their nakedness may not appear. Here's a glorious High-Priest!

Yea, This High-Priest of ours, He does not only make an atonement for sin committed, and paies the debt; but he does also become our Surety unto God the Father: He does not only pay the debt that is past, but he becomes a Surety for time to come, None of all those High-Priests, that ever did so; not *Aaron*, not any High-Priest that ever gave his Bond unto God the Father, that any sinner should never sin no more. But our Lord Jesus Christ, our High-Priest, he becomes our Surety: and what Surety? not an ordinary Surety: for amongst us, the Surety joyns, and does become bound with the Debtor, but still it runs in the name of the Debtor, and the Debtor he gives the bond for to pay the debt. But now here, our Surety, he gives the bond, and we that are the Debtors, we do not give the bond for to pay the debt: there is no godly man, or beleever, that ever gave a bond unto God the Father, that he will pay the debt: but our Surety comes, and the bond goes in the name of the Surety, and the Debtors name is out. Oh! what a glorious, and blessed High-Priest is here! here is a High-Priest, beyond all the High-Priests that ever did go before! And that's the Fourth thing.

Fifthly, *How does all this conduce to our Comfort or Holiness?*

First, *How does all this make to our Comfort?*

First, Is it not a comfortable thing in the ears of a poor sinner, that there is a Magazine, and a Storehouse of Mercy set up? that the Lord hath erected an Office of love, and

5.

Quest.

Ans. 1.

Mark 2.
5.

and of meer compassion for poor sinners? Is it not a comfortable thing, that God the father is satisfied, and so your sins pardoned? *Son* (saies Christ unto the palsie man) *be of good comfort, thy sins are forgiven thee.* He does not say, Be of good comfort, thy disease is healed: No, whether thy disease be healed, or whether it be not healed, this is comfort, *Son, thy sins are forgiven thee.*

If the Lord Jesus Christ, hath satisfied for my sins (may a beleever say) then whatsoever affliction I do meet withal, it does not come upon me as a punishment (properly) it does not come upon me as an arrest for to pay my debt. When a Reprobate is smitten, and afflicted, all his miseries, they are arrests for to pay his debt. Hath the Lord Jesus Christ satisfied Divine Justice, and God the Father for me? then surely these afflictions they do not come for me to make satisfaction.

Again, If the Lord Jesus Christ hath satisfied for my sins (may a Beleever say) then I shall never be damned, I shall never fall from Grace. I have had many fears that I should fall from grace, and so go to Hell, and perish at last: But if the Lord Jesus Christ hath satisfied Divine Justice for my sin, then God the Father will never punish my sin again, for it was punish't in Jesus Christ, therefore I cannot fall from grace, therefore I can never be damned.

And if the Lord Jesus Christ hath satisfied Divine Justice as our great High-Priest: Then I may come with boldness unto the Throne of Grace. A debtor, so long as his debt is unpaid, he dares not come by the prison door, by the Compter door; he is afraid of every Sergeant, he is afraid of his friends, that they should be Sergeants: but when his debt is paid, then he dares go up and down with boldness. And so the poor soul, when he knows that his debt is paid, and Christ hath satisfied, then he may go with boldness unto the Throne of Grace.

Quest.

But you will say, I cannot have the comfort of this, because I cannot say that Christ hath satisfied for me: How shall I know, that Jesus Christ is my *High-Priest*, so as to have

have satisfied for me? Ah, if I did but know, that the Lord Jesus Christ were my High-Priest in this particular, so as to have satisfied for me, then should I have comfort indeed: how shall I discover that? I am afraid he hath not satisfied for me?

And why not for thee? (man or woman) why not for thee? I shall tell you what I have heard concerning a young man, that lay upon his death bed, and went to Heaven: While he was lying upon his death bed, he comforted himself in this, *That the Lord Christ died for sinners*: Oh! blessed be the Lord (saies he) Jesus Christ hath died for me. Satan came in with this temptation to him; I but, young man, why for thee? Christ died for sinners, but why for thee? how canst thou make that appear, that Christ died for thee? Nay Satan (saies he) and why not for me? Ah, the Lord Jesus, he died for sinners, and therefore, Satan, why not for me? So he held his comfort, and went up to Heaven triumphing.

Ans. 1.

So say I to thee, poor drooping soul, that labors under Temptation; Why not for thee? why not for thee? and say so unto Satan, Why not for me?

Again, Christs satisfaction it lies open for all sorts of sinners to come unto it. As the promise, it runs indefinitely; and if a man come to the promise, and apply it; his very applying the Promise does make it his. You say, Oh! that I did but know that the promise belongs to me: I say, thy very resting upon the promise, makes it to belong to thee. So, the satisfaction of Jesus Christ, this piece of Christs Priestly-Office, it lies open for all sorts of sinners for to come unto it: and your very resting upon it, and applying it to your own souls, it makes it to belong unto you.

2.

Furthermore, If Jesus Christ be willing that you should think that he hath satisfied for you, then it is no presumption for you to think so. Now saies he at the Lords Supper, *Take my Blood that is shed for thee, I apply it to thee. Behold thy King cometh unto thee.* When he rode upon an

3.

Asses colt, it was not said, Behold thy Lord cometh, but behold thy King cometh to thee : he would have every one so to think.

4.

More especially, If that a poor Christian now, might not go unto Jesus Christ as unto his High-Priest, and say, that he is an High-Priest to me; then are we Christians, in a great deal worser condition than the Jews were; for when a Jew had sinned he might carry his sacrifice to the Priest, and he might say, That this Priest here belongs to me. And there was never a Jew, amongst all the people of the Jews, but when the High-Priest sprinkled the Mercy-Seat, but he might say, This he hath done for me. Now, we are not in a worie condition, than the Jews were : this High-Priest, is beyond all the High-Priests that ever was before him : and therefore there is never a poor Christian, but he may go to the Lord Christ and say, Oh ! my High-Priest, and this my High-Priest hath satisfied for me. Oh ! what comfort is here to poor drooping souls ! Lift up your heads, O all ye Saints, and Children of God ; me thinks here is that indeed, that might bring you off your own sands. When there is no water in the River but his own, the tyde comes not in, no Sea-water, only the water of the River, the native water, (as I may so speak) then your bottoms, your Ships they stand upon the sands; but when the tyde comes in, then they are raised, and come off the sands then : And so long as thou hast nothing in thy own channel, but thine own righteousness, thou stickest upon the sands in the deep mire ; But now, when the tyde of the Lords satisfaction comes in, there is a full-sea of mercy, and satisfaction (able to swim the heaviest vessel) made by Jesus Christ. Ah, me thinks this should lift up a poor soul and fetch him off from his sands : Be of good Comfort then. Thus it's evident how this truth does much conduce to our Comfort.

*Quest.**Ans. I.*

But you will say, Does it not much conduce to our Grace, or Holiness too ? Or if it do, I pray how ?

Yes, This truth does conduce much to our Holiness too.

You

You shall observe, that the new Covenant of Grace, it is laid, and founded, upon the Satisfaction of Iesus Christ upon the Cross; upon that Oblation. Three times, the Apostle Paul makes mention of the new Covenant of grace in the book of the *Hebrews*, the 8, 9, and 10. Chapters: and in all these places he laies the Covenant of Grace, and founds it upon this satisfaction of Iesus Christ. But especially, in the 9. Chapter, the 13, 14, and 15. verses. The 14. *How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.* Then at the 15. *And for this cause, he is the Mediator of the new Testament.* For *this cause*: plainly laying the new Covenant of Grace upon the satisfaction of Iesus Christ, upon this part of his priestly Office. So then, thou maiest now go unto God the Father and say, Lord, thou hast made a Covenant of Grace with poor man, and this Covenant of Grace is founded upon the Priestly Office, and satisfaction of Iesus Christ; and the Lord Iesus Christ he hath satisfied for me; and the new Covenant promises, *that we shall be all taught of God*: Lord, I am ignorant, Oh! therefore now, by the satisfaction of Christ let me be taught of thee, that I may be made wise unto salvation. And so again, Lord, thou hast made a Covenant of Grace with poor man; this is laid upon the Satisfaction of Iesus Christ: The Covenant of Grace saies, *I will write my Law in your inward parts*: Now, O Lord, seeing Iesus Christ hath founded this Covenant in his blood, and I am one of those that he hath made satisfaction for; Oh! write thy Law in my inward parts that I may do all thy wills.

But again (in the Second place) that we may see how this do conduce to our Holiness: Strengthen faith, and we strengthen all: if faith be weakned, all grace is weakned: Strengthen your faith, and you strengthen all your Holiness, and all your Graces. The way to strengthen a bough, or a branch of the tree, is not to carry dung up into the tree, but to lay it to the root: Strengthen the root,

and ye strengthen all the branches. Faith is the Root-grace: now the knowledge, and the thorow digesting of this truth, *That the Lord Jesus Christ is our great High-Priest, in this point of satisfaction*, it does wonderfully strengthen our Faith. For, the more I know that God is willing, and Christ willing to shew mercy unto me, the more my faith is strengthened: I know this, That every man is willing to do the work of his Office, if he be faithful: A Porter is willing to carry a burden; why? because it is his Office to do it. It is the Office of Jesus Christ, for to bear our sins: It is his Office to be the great High-Priest, that does satisfy God the Father for our sins: Surely therefore, he is willing to do it, for he is faithful in his Office.

3.

. But besides, *The more I see an holy Necessity upon Christ Jesus, for to show mercy to me, the more my faith rises.* (It's very remarkable) The Lord Jesus Christ, as God, he may refuse, and might refuse, whether he would show mercy to us or no: But now, as a High-Priest, he cannot refuse a poor sinner that does come unto him. If I know that Christ is able to satisfy, is able to show mercy to me, my faith rises a little, at the sight of Christs ability; If I know that Christ be willing to show mercy to me, my faith rises higher: but if I know, that Christ cannot refuse me, if I do come unto him, then my faith rises up to a great height indeed. When a poor sinner amongst the Jews, had sinned, and brought his sacrifice to the High-Priest, the Priest might not refuse it: Our Lord Jesus Christ is our great High-Priest; I say, as God he may refuse, but now, he being our great High-Priest, therefore when a poor sinner comes to Jesus Christ, as a High-Priest he cannot refuse: Oh! what a great strengthening is this to faith! Strengthen faith, and you strengthen all: the right understanding of this truth, doth wonderfully strengthen faith.

4.

Further, *The more a man is engaged to Jesus Christ, and takes himself to be engaged to him, the more Holy he is: the more a man sees himself freed from sin by Christ, the more he takes himself to be engaged to Christ, for freeing of him from his sin.* Now this

this truth tells us how Christ hath satisfied for our sins, freed us from sin; and so we shall be the more ingaged to Christ. If a man were going to prison, even at the Compter door, for a great sum of money; and the door were unlocking: if a man should come and speak to the Sergeant, Hold your hands, here is money for you, I will pay this mans debt, and laies the money down; would not this poor Debtor take himself for ever ingaged to that man, that should thus come, and lay down the money, and free him so seasonably from the Compter, and Prison? Thus it was with the Lord Christ; Ah, we were all going to prison, everlasting prison, chains of darkness, and he comes, and laies down the money, makes full satisfaction to God the Father as our great High-Priest: Oh! what an ingagement is this to every soul unto the Lord Christ, to become the Lord Christs for ever.

Lastly, *The more a man does deny his own righteousness, the more Holy he is with Gospel-Holiness.* It is said of the Jews, That they going about to establish their own righteousness, submitted not unto the righteousness of Christ. So on the contrary; when a man does go about to establish the righteousness of Christ, then he submits unto it, and then he denies his own righteousness. The more we see a fulness of satisfaction made by Jesus Christ, for all our sins, unto God the Father, the more we acknowledg Christs righteousness, and the more we establish it, and the more we shall be brought off from all our own righteousness.

Oh! Therefore now, as ever you do desire, to have more Grace, more Holiness, more Comfort; study, and study much this Priestly Office of Jesus Christ. There are many that complain, that they cannot profite under the means of grace: That they have hard hearts: That the Waies, and Ordinances of God are not sweet to them: Prayer they do perform, but with no sweetness, they do not relish the Blood and Spirit of Christ upon their spirits in their duties, &c. Many complain that their sins, and temptations (like the sons of Zarahab) are too mighty for them,

them, and that one day they shall be slain by the hand of *Saul*, such a lust, such a corruption. No wonder that we have these complaints, when we do not go unto the storehouse of Comfort, and Grace that the Lord hath set open for us. The Priestly Office of Christ, it is the great Magazine, and Storehouse, of all that grace, and comfort which we have on this side Heaven: if ye do not go unto it, is it any wonder that ye want comfort, or that ye want grace? I appeal to you now; are there not some, nay, many that never went to Jesus Christ as their High-Priest to this day? Ah, are there not some even professors, that do not know what the Priestly Office of Jesus Christ means? Oh! No wonder (poor soul) so uncomfortable, no more strength against thy temptations. If the State should appoint a man for to relieve poor, maimed Soldiers, that go a begging: if they meet with the same man that is appointed by the State, and they beg of him in the streets as an ordinary man, he relieves them not: but now, if they come unto him, as a man appointed by the State for relief of such, then he relieves them according to the duty of his place. So it is with men, they go to Christ in an ordinary way, they do not go to Christ as the great Lord-Treasurer of all our graces, as our great High-priest, they do not go unto him as in Office; set up in Office by God the Father for such relief: they do not addresse themselves to him as their High-priest to make satisfaction for them, and therefore they go away and have no relief. But would we have more strength against corruption? would we walk more comfortably in our course? would we find the waies of God, Ordinances, and Duties more sweet and comfortable to our souls? then reade, and consider that place in the *Canticles*, 2. 3. *As the Apple-tree among the trees of the wood, so is my Beloved among the sons: I sate down under his shadow with great delight, and his fruit was sweet unto my tast.* The Spouse speaks it concerning Christ. What is this fruit of Christ? Your Iustification, Adoption, Vocation, Sanctification, Consolation, it is all the fruit of Christ: All your own Duties,

ties; your Prayers, Reading, Meditation, they are all the fruit of Christ: The injoyment of all his Ordinances, & all your Spiritual Priviledges under the Gospel, they are the fruit of Christ. Now saies she, *I sate down under the shadow, and his fruit, it was sweet unto my tast.* As it is unto a man that does love fruit; be it Pears, Apples, Cherries, or the like: I love this fruit (saies he) but yet notwithstanding, I must needs go where this fruit grows, and gather it off the tree; and when he hath gone to the tree, and taken the fruit off the tree, (saies he) I sate down under the tree. I had not the Fruit, the Apples, or Cherry, brought unto my house, but I went unto the tree, and gathered it off the tree, and I sate down under the shadow of the Tree, and Oh! how sweet was the fruit unto me! So saies the soul, so saies the Spouse of Jesus Christ: I sate down under the shadow of Jesus Christ, and then his fruit was sweet unto my tast. It may be we have had other shadows: we have sate down under the shadow of our Estate, our outward Estate hath been sweet unto our tast. We have sate down (it may be under the shadow of Friendship, and the fruit of Friendship hath been sweet unto our tast; but behold here a tree, the Tree of Life, whose shadow reaches to the end of the earth: Ah, Come, Come and sit down under the shadow of Jesus Christ. If there be ever a poor soul, that never yet knew what Comfort meant; Ah, Come, Come under the shadow of the Lord Jesus; The Priestly Office of Jesus Christ, it hath a very sweet shadow; Come therefore, you that say you cannot profit under the means, and you that complain of such and such temptations, and such and such sins; and that you were never yet comforted, your consciences never pacified: Come now, and sit down under the shadow of the Lord Jesus Christ. I tell thee, from the Lord, this Fruit of his, it shall be sweet unto thy tast: thou shalt go to Prayer, and Prayer shall be sweet unto thy soul, though heretofore thou couldst find no sweetness in it; so the Word and other Ordinances shall be sweeter unto thee than the Honey or the Honey-comb.

Thus

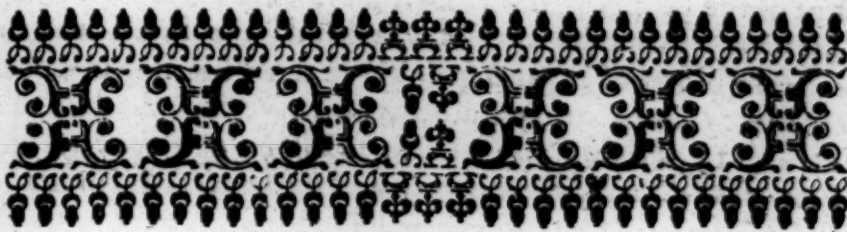
Thus it's evident how comfortable the Priestly-Office of Jesus Christ is, and how much conducing unto our Comfort, and Holiness: Oh! therefore let us study, now study the Priestly-Office of Jesus Christ, and come and sit down under his shadow, and the Lord make his fruit sweet unto all our souls. And thus I have opened, and applyed the First Particular of Christs Priestly-Office. The Second follows, &c.



SER-



Thus

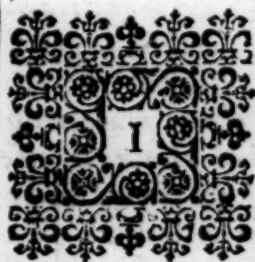


SERMON II.

HEBREWS 2. 17, 18.

Wherefore in all things it behoved him, to be made like unto his brethren, that he might be a merciful, and faithful High-Priest, in things pertaining to godliness, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, he is able to succour them that are tempted.

*Preached
at Seep-
ney.
Maii. 2.
1647.*



Have begun to discover from these words, That the Priestly Office of Jesus Christ, is the great Magazine, and Storehouse, of all that Grace, and Comfort which we have in this world: that whereby we are succoured, and relieved against all Temptations. This hath been made good in the *General*; and in one *Particular* work of the High-Priest.

If we now inquire further, what the work of the High-Priest was, and is, that accordingly we may address our selves unto Jesus Christ for succour. We shall find, that it is also, to *Pray*, and *Intercede* for the people. To make reconciliation for the sins of the people, (saies the text.) To make Atonement for the sins of the people, (saies the old Testament.) Which Reconciliation, or Atonement, was made in the times of the old Testament, not only by offering of a sacrifice, but by taking the blood thereof, and presenting that with Pra-

yers, and intercessions, unto God, to accept of it for the sins of the people. As we shall find, in that same 16. of *Leviticus* : After the sacrifice was kil'd, the Priest was to take the blood of it, and sprinkle it with his finger upon the Mercy-Seat ; as we read in the 14. verse. And at the 12. and 13. *He shall take a Censer full of burning coals of fire from off the Altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail ; And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the Mercy-Seat.* He was to cause a cloud of Incense to arise upon the Mercy-Seat. All which was a great Type of the Prayers, and Intercessions of Jesus Christ : who having once offered up himself a sacrifice for our sins, hath carried the blood, and the vertue of it into Heaven, there sprinkled the Mercy-Seat, and there still by his Intercessions does appear for us ; As it is proved at large, in the 9. Chapter of this Epistle to the *Hebrews*, 11, and 12. verses : *But Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building : Neither by the blood of goats and calves : but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.* And at the 24. verse : *For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us.* And if you duely consider this Book of the *Hebrews*, you will find, that this work of Christs Intercession, is The Essential work of his Priestly Office : it seems rather to go beyond the former, than to fall short of it. *Hebrews*, the 8. Chapter, and the 4. verse. *For if he were on earth, he should not be a Priest.* That is, look as it was in the times of the old Testament : if the Priest had only offered a Sacrifice, and had not gone into the holy of holiest with the blood thereof, sprinkling the Mercy-Seat, praying, and interceding that it might be accepted for the sins of the people, the Priest had not done the work of the Priest, and so he had not been a compleat Priest : So now, (saies the Apostle) if Jesus Christ had only offered.

offred up himself here a Sacrifice, and had not gone into Heaven, the holy of holiest, and carried the power and the vertue of his death thither, to pray and intercede for us, he had not done the work of the great High-Priest. Every Priest might Sacrifice, but every Priest might not go into the Holy of Holiest, that belonged only to the High-Priest to do. Now therefore, Jesus Christ going into Heaven, the Holy of Holiest, there to make Intercession for us, is the great, and the special work of this High-Priest.

That I may cleer up this mysterious Truth, I shall deliver my self these Four waies; by opening,

First, *Wherein the Intercession of Christ consisteth: and what he doth when we say he intercedes in Heaven for us.*

Secondly, *How powerful, and prevailing his Intercessions are with God the Father.*

Thirdly, *That he doth now intercede as our great High Priest and in a more transcendent and eminent way and manner, than ever any High Priest did before.*

Fourthly, *This does conduce to our Comfort, and to our Holiness.*

First, If it be demanded, *Wherein consisteth this Intercession of Jesus Christ?*

Quest.

I Answer.

Ans.

I.

First it consists in this: His appearing for us in Heaven, his owning of our Cause, and of our souls to God the Father: It is the word that is used in that 9. Chapter of the Hebrews, the 24. verse. *Christ is not entered into the holy place made with hands, but into Heaven, now to appear in the presence of God for us.* He does not in an ordinary way, and manner appear for us in Heaven; but with an *Emphasis*, he does openly, and publickly, before all the Saints and Angels, appear for us in the presence of God the Father. It is a comfort unto a man, sometimes, to have a good friend at Court, at the Kings elbow, that may own him, and appear for him: but though a man have a friend at Court, sometimes if there be any danger, he will not appear, and own a man; it may be he will own him, and countenance

his Cause as long as there is no danger, but no longer. But now, here, we have a friend in Heaven, that will appear for us, and own our Causes, and our souls, and in all conditions appear for us. That is the first.

2. Secondly, He doth not only appear for us; but by vertue of his Priestly Office, he does carry the power, merit, and vertue of his blood into the presence of God the Father in Heaven, and sprinkles the Mercy-Seat with it seven times. Seven is a note of perfection. Those that Christ suffered for, he does intercede for. He takes all their Bonds, and he carries them in unto God the Father, and he saies, Father, I have paid these bonds, I have paid this debt, I have satisfied thy Justice for these poor sinners, and now my desire is, that they may be acquitted from these bonds, and from these debts. This also is remarkable in that 9. Chapter of the *Hebrews*, 11, 12. verses.

3. Thirdly, He doth not only carry the power, and vertue of his blood, and present it to God the Father for our discharge: but he does also plead our Cause in Heaven, answering unto all those accusations that are brought against us. And therefore we may reade what the Apostle saies in the 8. of the *Rom.* 33. ver. *Who shall lay any thing to the charge of Gods Elect? it is God that justifies, who is he that condemneth? it is Christ that died, yea, rather that he is risen again, who is even at the right hand of God, who also maketh intercession for us.* Upon this ground the Apostle speaks thus; Who shall condemn them? Jesus Christ is at the right hand of God the Father, to take off all accusations that shall be brought against them. Let the world condemn, let *Moses* condemn, let Satan condemn; Jesus Christ is at the right hand of God the Father, to take off all accusations that shall be raised against them. Concerning this there is a cleer and full instance in that notable Scripture the 3. Chapter of *Zachariah*, and the 1. verse, We find Satan standing at the right hand of *Joshua* to resist him. *He shewed me Joshua the High Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.* It was the custom of the

the Accuser, to stand at the right hand of the accused: Psalm, 109. ver. 6. *Set thou a wicked man over him, and let Satan stand at his right hand: take the wall of him in his accusation, condemning of him.* Now here Satan standing at Joshua's right hand, notes his accusing of him. Well, what was the matter that he accused him of? Ye shall find that there was matter, verse the 3: *Now Joshua was cloathed with filthy garments, and stood before the Angel.* Satan came and accused him that he had filthy garments; and so he had: for the Priests had defiled themselves in Babylon, in marrying of strange wives, as Joshua and his children are charged, in the 10. Chapter of Ezra, and the 18. verse. (Give me leave a little to open this Charge of Satan, that we may see Satan had matter of Charge, and accusation against Joshua) *And among the sons of the Priests, there were found that had taken strange wives: namely of the sons of Joshua. He was High Priest.* So that now, Joshua had defiled his garments: there was then matter of accusation for Satan to work upon. But now, our Lord Jesus Christ, our great High Priest steps in, and takes off this accusation: The Lord said (at the 3. of Zachariah, 3. verse) unto Satan, *The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee.* The word used by the Septuagint, is the same that is used for Excommunication. And it is here twice repeated, (*The Lord rebuke thee, even the Lord rebuke thee*) not only to show the fulnesse of Satans rebuke; but to show the fulnesse of the Intercession of Jesus Christ. Now would we see the fulnesse of Christs apology for Joshua? Saies the Lord unto Satan, *The Lord rebuke thee, even the Lord rebuke thee: And (saies he at the latter end of the 2. verse) Is not this a brand pluckt out of the fire?* Thus: it is true Lord, that Joshua hath filthy garments: but yet notwithstanding, Joshua is but as a brand pluck't newly out of the burning. Take a brand, and pull it newly out of the fire, and there will be dust, ashes, and dirt about it. Lord (saies he) *Joshua is but newly pul'd out of the burning, and therefore, Lord, he must needs have some ashes, and some dirt,*

dirt, and some filth about him : O Lord, (saies Christ) although that *Josbua* be clothed with filthy garments, I will take away those filthy garments : verse the 4. *He answered and spake unto those that stood before him saying, Take away the filthy garments from him : and unto him he said, Behold, I have caused thine iniquity to passe from thee, and I will clothe thee with change of raiment.* This can be none but Christ. Thus Christ takes off the accusation that was brought against *Josbua* by *Satan*, for his filthy garments. And so does the Lord Christ now : If a poor soul fall into any sin, defile his garments : *Satan*, he comes in, and takes the right hand of him, stands at the right hand and accuses, by reason of this filthy garment : but our Lord Jesus Christ, our great High-Priest, he being at the right hand of the Father, takes up the cause, and answers to the accusation : True Lord, this poor soul, indeed hath filthy garments ; but he is but as a fire-brand pluk't newly out of the burning : He was in his natural, and sinful condition the other day, in his burning, and he is but newly changed, and therefore he must needs have some dirt, and some filth upon him, as a fire-brand pluck't out of the burning ; and therefore consider him in that respect, and though he have filthy garments now upon him ; yet I will give him change of raiments, and take away his filthy garments. Thus the Lord Christ steps in to God the Father, and answers to all those accusations that are brought against him to God the Father. This is the Third thing that he does by way of his Intercession.

4.

1 *John*,
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Again, He doth not only plead our Cause, and take off accusations that are brought against us : But he does also, call for Absolution, and Pardon of poor sinners, at the hand of God the Father, in a way of Justice and Equity : And therefore he is called, *our Advocate* : *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* The work of an Advocate, differs from the work of a Petitioner : an Advocate does not Petition the Judg, but an Advocate, he tells the Judg what is Law, what

what is right, and what ought to be done. So the Lord Jesus Christ being in Heaven, and making Intercession, is there as our Advocate: Lord (saies he) this man, he hath sinned indeed, but I have satisfied for his sins, I have paid for them to the full, I have satisfied thy wrath to the full: now therefore, in a way of Equity, and in a way of Justice, I do here call for this mans pardon; Thus Christ intercedes. And thus we see (briefly) wherein the Intercession of Christ consisteth, and what he does when we say, That he intercedes for us in Heaven.

Well, But suppose he does Intercede, Can he prevail in his Intercession, hath he any potency, power, or prevalency with God the Father in his Intercession?

Quest.

Yes very much: and therefore we find in that same 3, of *Zach.* That *Joshua* goes away with a fair Myter upon his head: ver. 5. And I said, let them set a fair Myter (or a Crown) upon his head: so they set a fair Myter (or a Crown) upon his head, and clothed him with garments, and the Angel of the Lord stood by. Satan (at the beginning) stood at his right hand to accuse him: but this Accuser of the brethren goes away with a double rebuke, and *Joshua* goes away with a Crown, through the Intercession of Jesus Christ he goes away with a Crown upon his head.

Ans.

All which will appear to you, if we consider Three things.

First, What great interest our Lord and Savior Christ hath in the bosom of God the Father. *Paul* prevailed with *Philemon* for *Onesimus*, through the great interest that *Paul* had in the bosom of *Philemon*. Our Lord and Saviour Christ, he hath lien in the bosom of God the Father from all eternity: he is his Son, his natural Son, his beloved Son, his Son that did never offend him: and therefore surely when he comes, and intercedes for a man, he is most like to speed, to prevail. We know, that *David* going out against *Nabal* and his house; *Abigail* comes forth, meets with *David*, and intercedes for *Nabal*: and *Abigail* did so powerfully intercede, even for *Nabal*, that she turned

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David's

David's heart quite round about. David ſwore he would not leave one of the houſe, and after Abigail had interceded a little for Nabal, in the 1 of Sam. 25. 32. verſe, David ſaid unto Abigail, *Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me: and bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed blood.* Pray, what did Abigail ſay, that ſhe turned David thus about, that her interceſſion was thus powerful? Saies Abigail, as for Nabal, he is according to his name. And it ſhall come to paſſ (at the 30. verſe) *when the Lord ſhall have done to my Lord, according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael, that this ſhall be no grief unto thee, nor offence of heart to my Lord, either that thou haſt ſhed blood cauſeleſſ, or that my Lord hath avenged himſelf.* This ſhall be no grief at all unto thine heart (ſaies ſhe) and other words that ſhe uſed, by which ſhe prevailed here with David. But Abigail was a ſtranger to David: and Abigail ſhe prayes, and intercedes for Nabal, a wicked, vile, fooliſh man. Shall Abigail, a woman, a ſtranger prevail thus with David for a Nabal? and ſhall not the Lord Jeſus Chriſt, the Son of the Father, not a ſtranger, nor a ſtranger to his boſom, but beloved from everlaſting, ſhall not he prevail much more, when he comes, and pleads the cauſe of the Ele&t, and of the Children of God, in the preſence of God the Father, whom the Father loves alſo? Great is the Rhetorick of a Child: if a Child do but cry, Father, eſpecially if the child be a wiſe child, he may prevail much with a tender hearted father. The Lord Jeſus Chriſt, he is the Son of the Father, and he is the Wiſdom of the Father too; and God the Father is a tender hearted Father: Oh! ſurely therefore, powerful are the Interceſſions of Jeſus Chriſt with God the Father.

2.

Secondly, The prevalency of Chriſts Interceſſions with the Father, will appear; if we conſider, The inclination, and diſpoſition, that God the Father hath, unto the ſame things that Chriſt prayeth, and intercedeeth for. If a child ſhould come, and intreat his Father, in a matter that
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the Father hath no mind to, or that the Father is set against; possibly he might not prevail: But if a beloved child shall come and pray the father in a business that the father likes as well as the child; surely then, the child is very like to speed. Thus it is: The Lord Jesus Christ comes, and he intercedes for us: and the Father hath as great an inclination, and disposition unto the work that Christ intercedes for, as Christ himself hath: And therefore saies Christ, *Loe, I come to do thy will: I come not to do mine own will, but the will of him that sent me.* That which Christ did, that he had a mind to, it was rather, the will of the Father, than Christs will: the Father is as strongly inclined, and disposed to what Christ did, and wils, as Christ himself. *Those that thou hast given me (saies he) I have lost none: they are thine own, Lord, and therefore I pray for them.* We have a notable expression to this end, in the 10. Chapter of *John*, and the 17. verse. *Therefore doth my father love me, because I lay down my life, that I may take it again. I lay down my life: Here's his suffering, and his satisfaction. That I may take it again: Go up to Heaven, and take it again and intercede. Therefore doth my Father love me.* Oh! what a round of love is here: God the Father out of love, sends Christ into the world to die for man: *God so loved the world, that he gave his only begotten Son.* Well, Jesus Christ out of love to us, he dies for us: Who hath loved us, and given himself for us. The Father loves the world in giving Christ, The Son loves the world in dying for us; and the Father, he loves Christ again, for loving us: Christ loves us, and the Father loves Christ again for loving of us: a mighty high expression, That the Father should love Christ, for loving us, So then look wherein the love of Christ is seen unto poor sinners, the Fathers inclination, and disposition is unto that as much as Christs: So that when he comes unto God the Father, and does intercede, he must needs prevail, because the Father loves him for his interceding, the Father likes the matter as well as he, loves you the better for it.

3.

Thirdly, This will appear also, if we consider, upon what terms our Lord and Saviour Christ, our great High-Priest, was taken, and admitted into Heaven, the Holy of Holiest : so it is called. He was Honorably received into Heaven, and he was received thither, for to do the work of the High priest. He was Honorably received when he came to Heaven : *Sit thou down at my right hand* (saies God the Father to him) a note of Honour. When *Solomon* would expresse his Honour to his mother, he set her down at his right hand. Thus God the Father would expresse the Honourable welcome that Christ had when he came to Heaven : *Sit thou down at my right hand* (saies he.) Now ye shall observe, that whensoever this is made mention of, The sitting down at the right hand of God the Father ; it is made mention of, not with the Kingly Office of Christ, but with the Priestly Office of Christ : as if that he were set down there, to do the work of the Priestly Office : One would think (I say) that this should be exprest with the Kingly Office of Christ : but you shall find it running along in the Scripture, still with the Priestly Office of Jesus Christ. Look into the 8. Chapter of the *Hebrews*, the 1. verse. Now of the things which we have spoken, this is the sum : *We have such an High Priest, who is set on the right hand of the Throne, of the Majesty in the Heavens.* It's named with the Priestly Office. And so again, in the 10. Chapter of the *Hebrews*, at the 11. and 12. verses. *Every High-Priest standeth daily ministering, and offering often times the same sacrifices, which can never take away sin : But this man* (speaking of Christ) *after he had offered one sacrifice for sins for ever, sate down on the right hand of God : It is carried along with the mention of the Priestly Office of Christ : as if he were sate down at the right hand of God the Father in Heaven, on purpose to do the work of the Priestly Office. When Jesus Christ came into Heaven, into the Holy of Holiest, he came thither as our great High priest ; and he said unto God the Father ; Lord, I am not now come in mine own name, for my own sake only, but I come as the*
great

great High-Priest, having on this Breast-plate, the name of all the Elect; and I come to intercede for poor sinners; I come as High-Priest: Saies God the Father to him, Welcome upon those terms, welcome upon those terms, notwithstanding thou dost come in their names, come and sit down at my right hand, saies God the father to him: Thus Father is engaged, for he received him upon those terms into Heaven, as our great High-Priest; the Father therefore is engaged to hear his Intercession, and so the Intercession of Jesus Christ, must have a great deal of power, and prevalency with God the Father in Heaven. This is the Second thing.

But, Thirdly, *Does the Lord Jesus Christ intercede for us in Heaven, as our great High-Priest?*

Yes, and he does do this in a more transcendent, and eminent way and manner, than ever any High-Priest did before Him.

For First, He hath gone through more Temptations than ever any High-Priest did. *He was tempted* (saies the text) *that he might succour those that are tempted, as an High-Priest*: If he was Tempted, that he might succour those that are Tempted; succour them as an High-Priest, then the more he was Tempted, the more experimentally able he is for to succour those that are Tempted. Never any High-Priest, that was Tempted like unto Christ. *He was* (saies the Apostle) *in all things tempted, like unto us, sin only excepted*. Poor soul, name any temptation, that thy heart is scared at the thoughts of, and you will find, that the Lord Jesus Christ, he was tempted with that temptation. You will say, I am often times tempted to doubt whether I be the Child of God or no, and that very often. So was Christ too: you know the place in the 4. of *Matthew*: *If thou be the Son of God; and if thou be the Son of God,* twice that the Devil would set an *If* upon Christ's Son-ship. Oh! but I am tempted often times to use indirect means to get out of trouble. So was Christ too: *Command that these stones be made bread,* saies the Devil to him. Oh! but

sometimes I have been tempted, even to lay violent hands upon my self. So did the Devil tempt Christ too; *Cast thy self down off the Pinnacle of the Temple*; that was a temptation. Oh! but I am tempted unto such evil things, that truly I am afraid to speak of, such blasphemies, such horrid, and wretched blasphemies, as I think never came upon the heart of any Child of God, so that I am afraid to think of them, and ashamed to mention them. And was not Christ so? was not he tempted so? Saies the Devil to him, *All this will I give thee, if thou wilt fall down and worship me.* Oh! horrid blasphemy! Blush, blush, O Sun: that the Lord Jesus, the God of Glory, should fall down to the Devil, and worship the Devil; what wretched blasphemy was here, that he should speak this? and yet the Lord Jesus Christ, he was tempted to it. What shall I say, He was in all things tempted like unto us, sin only excepted. Now, there was never any High-Priest that was so tempted, and he was therefore tempted, that he might succour those that are tempted. He is more able as our High-Priest to intercede, to put in for you, and to succour you, than ever any High-Priest was before him.

2. Again, As he hath gone through more Temptations than ever any High-Priest did: So also, he is filled with more Compassions. It behoved the High-Priest to be Merciful: it is an Office of Love, and Mercy. Now our Lord and Saviour Christ (saies the Apostle) is such an High-Priest, as cannot but be touched with your infirmities: the High-Priest that did go before him, sometimes, was not touched with their infirmities: *Hannab* came and prayed, and *Eliz*'s heart was not touched with her infirmity, at the first. But our High-Priest cannot but be touched, he does sympathize with us under all our infirmities. He is afflicted in all our afflictions. It was the work of the High-Priest to sympathize with the people; and yet notwithstanding, there was a law, that the High-Priest might not mourn for his kindred, in that he might not, as others, sympathize, or mourn. But now, our Lord Jesus, he does fully

fully sympathize with us, and therefore goes beyond all the High Priests that ever was before him.

Further, He is more faithful in his Office, and Place than ever any High-Priest was: *Aaron* was an High-Priest, but unfaithful in the matter of the golden Calf. But our Lord and Saviour Christ, he is more faithful than *Moses* was. In this 3. of Heb. 1, 2. verses, (and so on) *Wherefore ho ly brethren, consider the Apostle and High-Priest of our profession Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house* He steps over *Aaron*; who was the High-Priest, and he compares him here to *Moses* in Faithfulness. Now *Moses* was faithful in all his house: But our Lord and Saviour here, he is preferred before *Moses* in point of faithfulness; yet it is said, *Moses was faithful in all his house*. When that the Lord commanded *Moses* any thing, as the Lord commanded so did he, and rose up early in the morning to do the commandment of God: He was faithful in all his house; and yet our Lord and Saviour was more faithful than *Moses* in the matter of his Priesthood. For so it is brought in here, at the 3. verse. *For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house, hath more honor than the house*. Verse the 5. *Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house*. Look now, as a Child, or a Son is more faithful in his fathers house than a Servant will be: so, (saies the Apostle) *Christ is more faithful than Moses*. And look as the builder of the house, does go beyond, and excel every beam, and stone in the house, or every part of the building: So does the Lord Christ in faithfulness, exceed *Moses*. You will say, there is a great difference between a stone in the building, and the maker of the house: Look what difference there is between a stone, or a piece of wood, & the maker of the building; so great a difference there is (saies the Apostle) between *Jesus Christ*, in the matter of his Priesthood, and *Moses*; yet notwithstanding, *Moses* is faithful in all his house.

house. Oh ! then, how faithful is Jesus Christ, in the matter of his Priesthood ! He goes before all that ever went before him.

4. Again, Take other High-Priests, and though they were never so good, they could not alwaies intercede, they died; the High- Priest died, and another came in his room : But this man liveth for ever to make Intercession.

5. Yea, Tak the High-Priest in the times of the old Testament ; and while he lived, he did not alwaies intercede for the people : Once in a year, the High Priest came to enter into the Holy of Holiest to sprinkle the Mercy-Seat with blood, and caused a cloud to arise upon the Mercy Seat, with his prayers, and intercessions for their acceptance : and then he went out of the Holy of Holiest, and laid aside his garments. But now, our great High Priest, is ascended into the Holy of Holiest never to put off his Priestly garments : and he does not once a year sprinkle the Mercy-Seat with his sacrifice, but every day : and therefore he goes beyond all the High-Priests that ever went before him.

6. And yet further : Take the High priest in the old Law, in the times of the old Testament : and though they did offer sacrifice for some sins, and intercede ; yet there was other sins again, that no sacrifice was to be offered for. If a man did kill another at un-awares, there was a sacrifice. If a man sinned ignorantly, there was a sacrifice But saies the Text in the 15. of Numbers, 30. verse. *If any man sin presumptuously, he shall be cut off, and there shall be no sacrifice for him* : No sacrifice, no intercession by the High priest then. But we have such an High-priest, that makes intercessions for *All* sins. So he saies himself : *Every sin and blasphemy, shall be forgiven, except the blasphemy against the Holy Ghost.* Every sin, though it boyl up to blasphemy, it shall be forgiven ; but without sacrifice there is no remission : and therefore he hath made a sacrifice ; and so he presents the sacrifice, and intercedes for every poor sinner : and therefore, he is such an High-Priest, that transcends all the High-Priests that ever went before him.

In the Fourth place, *How doth all this conduce now to our Comfort, or our Holiness; to our Grace, or Peace?*

4.

First, *To our Comfort.* Very much to our Comfort. And therefore in the 1 Chap. of *Zach.* good words, and comfortable are spoken upon this occasion: (ver. 8.) saies the Prophet, *I saw by night, and behold, a man riding upon a red horse, and he stood among the Myrtle trees that were in the bottom, and behind him were there red horses speckled & white. Then said I, O my Lord, what are these? And the Angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the Myrtle trees, answered and said, These are they, whom the Lord hath sent to walk to and fro through the earth. And they answered the Angel of the Lord that stood among the Myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest. And the Angel of the Lord answered, and said, O Lord of hosts, how long, wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these threescore and ten years? Here is Intercession. And the Lord answered the Angel that talked with me, with good words, and comfortable words. Give me leave to open the words a little, and we shall see how much it makes to our comfort, this Intercession of Jesus Christ. At the 8. verse, *I saw* (saies he) *a man riding upon a red horse.* This is the Lord Jesus Christ presented thus to us. And he stood among the Myrtle trees. The Saints and people of God they are called Myrtle trees, for their greenness, sweetness, and fruitfulness. And these Myrtle trees were in the bottom. That is, in a dark, in a low, and a poor condition: it is the condition of Myrtle-trees, and of the Saints and People of God to be oft in bottoms, and in a dark and low condition. Well: Behind him were there red horses, speckled, and white: And I said, O my Lord, what are these? Now that this is Christ; First of all, he is called a Man, and an Angel too. Secondly, As Christ walked between the golden Candlesticks, in the book of the Revelation: So here he stood among the Myrtle trees, among the Saints. And behind him (attending upon him) were red horses,*

horses, speckled and white. That is, Angels sent to and fro through the earth, upon his message, and upon his errand; and unto him they come and give an account, and to none but Christ. Then we shall see this Angel, that stood among the Myrtle-trees, comes and Intercedes: all the Angels they come and bring in this report, That the Church and people of God were in a low condition. *Then this Angel that stood among the Myrtle-trees, answered and said, (at the 12. verse) O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these threescore and ten years?* It must needs be Christ, for no Angel intercedes, but Christ alone. What is the fruit of this Intercession? (at the 13. verse) *The Lord answered the Angel that talked with me, with good words, and comfortable words.* I (indeed) good words, and comfortable are the fruit of the Intercession of Jesus Christ. It is a matter of great comfort this, That the Lord Christ, our great High-Priest, is in Heaven to intercede for us. Is it not a comfort to a poor man, to have a friend above, near the King, or in the Court, that may be able to do him kindness? a man sometimes saies, I had a friend indeed in the Court, but now he is dead. I but, here is a friend that never dies: He ever lives to make Intercession. Friends may alter, and turn enemies; but he changeth not. Our Lord and Savior Christ said unto his Disciples, Rejoyce not in this, that the Devils fall down like lightning before you: but rejoyce in this, *That your names are written in Heaven*: it is a matter of great joy to have ones name written in Heaven: Oh! but what is it then, to have ones name written in the chief part of Heaven, to have ones name written there, upon the Breast plate of Jesus Christ, our great High-Priest, that is gone into the Holy of Holiest. Thus it is, The Lord Christ is now gone to Heaven, entred into the Holy of Holiest, and carries our names into the presence of God the Father, and there pleads, and intercedes for us. Oh! what matter of comfort is here!

Object.

But you will say unto me: *This is indeed exceeding good*

good, and very comfortable in it self: but what is this to me? for I am afraid that the Lord Christ, does not intercede for me: if indeed I could perswade my self, that the Lord Jesus were in Heaven as my High-Priest, to intercede for me, I think verily I should have comfort, though I were in the lowest bottom, though I were in Hell it self: but Ob! I am afraid to bear my self upon the Intercession of Jesus Christ, lest I should presume.

This is the great Objection, and stands up continually, to resist the comforts of Gods People: Give me leave therefore, to deal with this Objection all along, and to take it off, that so the comfort may fall the more fully upon you.

Ans.

First, I will shew, It is no presumption for us, to bear our selves upon the Intercession of Jesus Christ.

Secondly, Who those are, that the Lord Christ does Intercede for in Heaven.

And Thirdly, How willing, how infinitely willing he is to Intercede for us: that so I may bring the comfort neerer to our own bosoms.

First, I say it is no presumption for us to bear our selves upon the Intercession of Jesus Christ: no presumption to beleve. We know the story of the Woman in the Gospel, that came unto our Lord and Saviour, touching the hem of his garments for her cure, and she was cured thereby. But our Saviour perceiving vertue to be gone from him, he calls out the person, *Who hath touched me?* come forth; and the woman came forth trembling. Our Lord and Saviour Christ, does not say to this poor woman, *How dare you thus touch me? how durst you thus presume to do it?* Consider, The woman had no Command to do it; no Precept to back her: The woman had no promise to engage her; that if she did touch the hem of his garment, she should be cured. The woman had no Example; never any before that touched the hem of his garment, and was cured: No Commandment, No Promise, No Example: Surely now, if any woman, or man, should presume, it should be this woman, that had no Commandment,

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nor no Promise, nor no Example ; and yet the Lord Jesus Christ does not chide her away, does not tell her, she had presumed ; but, *O woman thy faith hath saved thee, thy faith hath made thee whole.* Let me speak this home, we have a Command now to beleve in Christ ; and a Promise : Those that come unto him, he ever liveth to make intercession for them : And we have Examples of many that have come unto Jesus Christ, born themselves upon his Intercession, and have gone away cured : what ! was it no Presumption for the woman to come and touch Christ, without a Commandement, and a Promise, and an Example ? and have you Examples, and have you Promises, and have you Commandements to beleve, and will you say this is Presumption ? Be not deceived, it is no Presumption for thee, poor soul, to bear thy self at length upon Jesus Christ.

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1 Joh. 2. 1

Secondly, To make this out a little more fully : I shall discover who those are that the Intercession of Jesus Christ does belong unto. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* You will say, This is to be carried upon those that were spoke of before : and those were such as had fellowship with the Father : Truly, *our fellowship is with the Father, and with his Son Jesus Christ ;* Chap. 1. verse 3. Now if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. If any man that hath fellowship with the Father, or Christ, sin ; they have an Advocate with God the Father. First therefore stand you by I pray, that we will take for granted, all you that ever had any fellowship with God the Father, or with Jesus Christ ; this Doctrine of the Intercession of Jesus Christ, and the comfort hereof does belong to you.

Moreover, In the 17. Chapter of *John*, there we find, that our Savior saies, He prayes for those that do beleve, and should beleve. Those that he prayes for here, he intercedes for in Heaven : *Neither pray I for these alone (at the 20. verse) but for them also which shall beleve on me through thy word.*

word. I do not pray only for those that do beleave now, but for them also which shall beleave. Well then, here is a second sort, Those that do beleave, and those that wait upon the Lord in the Ordinance, that they may beleave, or shall beleave; Stand you by also, you are another sort of people, that the Intercession of Jesus Christ, and the comfort thereof does belong unto.

But now yet further, If we look into the 7. Chapter of this Epistle unto the Hebrews, at the 25. verse, we shall find these words: *Wherefore, he is able also, to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.* Who are those? Those that come unto God by him. Lay this, and 53. Chapter of Isaiah the 12. verse together. *He was numbred with the transgressors* (speaking of Christ clearly) *and he bare the sins of many, and made intercession for the transgressors.* It may be thou canst not say, I have fellowship with God the Father: it may be thou canst not say, I do beleave, I am perswaded that I do beleave; thou canst not say so: Well, but can you say thus: Through the Lords grace, I do come unto God by Christ; I have been, and I am a great transgressor, but I come unto God by Christ; I am one of the coming-transgressors: I have been a transgressor, but I am a coming-transgressor, I come unto God by Christ. Stand you by also, this Intercession of the Lord Jesus Christ, it belongs unto you: And let me tell thee for thy comfort (poor soul) whatsoever thou hast been, that comest unto the Lord by Christ, the Lord Jesus Christ, our great High Priest, he is gone to Heaven to intercede for thy soul.

But you will say, *There is one thing that makes me afraid he will not intercede for me, I have been so great a transgressor: for I have been a transgressor against Jesus Christ, this High Priest: Ob! I have sinned against this great High Priest, Jesus Christ, and therefore I am afraid he will not intercede for me.*

Object.

For answer to this, I shall only desire you to turn to the 16. Chapter of Numbers, the 41. verse, and consider it duly; we reade there, that all the Congregation murmured a-

Ans.

against Moses, and Aaron: Aaron was the High-priest: And (saies the text) all the Congregation of the children of Israel murmured against Moses, and against Aaron, saying, Ye have killed the people of the Lord. They had murmured against Moses, and Aaron. Then (at the 46. verse) Moses said unto Aaron, Take a Censer, put fire therein from off the Altar, put on incense, go quickly unto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord, the Plague is begun. And see what Aaron did: And Aaron took as Moses commanded, and ran into the midst of the Congregation, and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living, and the plague was stayed. They had sinned against Aaron the High-Priest, and yet Aaron (but the Typical High-Priest, he was but a Type of Christ) he ran in, although they had sinned against him, & he stood between the dead and the living, and made an atonement for them. Oh! if there was so much bowels and compassions in the Type, in Aaron, when they had sinned against him, as to go and intercede for them: How much more is there in our Lord Jesus Christ, who is the Typified High Priest, to poor souls, to intercede for them.

3. But now, this may be more fully made out to us, if we do but take in the Third thing, and that is: *The Lord Jesus Christ, he is infinitely willing to intercede for us.* We have seen who those are unto whom the Intercession of Christ belongs: namely, Such as have had any fellowship with God the Father, or with Christ: Such as do beleeve, or shall hereafter beleeve: And all those poor transgressors that come unto God the Father by Christ. Now observe, how infinitely willing the Lord Jesus Christ is to intercede for us that are thus: That will appear thus:

1. First, *He must needs be willing to do that which he hath received his anointing for.* It is said of Aaron, that he was anointed; and that oyntment ran down upon his beard, and unto the skirts of all his garment: not a piece of Aarons garment, but was perfumed with the oyntment that Aaron was anointed

anointed with. Surely, there is not a skirt of the garment of Jesus Christ, but the anointment wherewithal He, our High Priest was anointed, does run down upon him. He is the Messiah, the anointment: So he is called in the 10. of *Isaiab.* *The anointment.* He was anointed with the oyl of gladness above all his fellows: above all the High-priests that ever were before him. And he was anointed for this very end, That he might do the work of the High priest; which is, to Intercede for the sins of the people. And therefore in that place in *John*, 1 *John*, 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ.* Christ signifies Anointed. If any man sin, we have an Advocate with the Father: But who is that? He is *Jesus*, that signifies your Saviour, and so he is willing to intercede. I but, it may be he is not able to do it, it may be he hath not received the anointing to do it. Yes, He is called Christ. If any man sin, we have an Advocate with the Father, Jesus Christ: or if you will, Saviour, Anointing. So that he is anointed for this end and purpose, to be your Advocate. Now if a man do receive money for to lay out for the benefit of others, poor Orphans, or the like: if a man be faithful, certainly, he will lay out the money for them, according to the intention of him that did trust him with the money. The Lord Jesus Christ, he hath received the Anointing, he is anointed as our great High priest, to do the work of the Priestly Office: and this is one work, to Intercede, and therefore he must needs be very willing to do it.

Again, *The more any thing is the work of a mans Relation, wherewithal he is clothed, the more (if he be faithful) is he willing to do the work.* And I pray mind it a little. When men are exalted, and come to Greatnesse, or Honor, then they give down the comforts of their Relation unto those that depend upon them: If a father come to any great preferment; the comfort of the Relation of the father, then falls down upon the children, runs down then upon the fruit of his loyns. And so, if one friend do come unto preferment; the comfort of the Relation (or Friendship) falls down.

down. Now the Lord Jesus Christ, he is our High-Priest; and he is now exalted, he is gone to Heaven: and therefore all the comforts of all the Relations that he stands in towards us, do now fall upon us. And therefore, he is willing, he is very willing, because this is the work of his Relation.

3.

And further, *It is the work of his Office.* What a man does by Office, that he does willingly; what a man does by Office, he does industriously, he does not do it by the bye: what a man does by Office, he does it readily; according unto a mans Place, or Office, so will his interpretation be. Suppose now a Child that hath very good parts, come before three men, of three several Professions; A Lawyer, a Minister, and a Merchant. The Child having very good parts; the Merchant saies, He will make a very good Merchant: the Lawyer saies, He will make a very good Lawyer: and the Minister saies, he will make a very good Scholar: according to their three Relations, or Places, or Office, or Work, their interpretation is. So now, if three men, of three several Trades, whose work lies about wood, come and behold a fine green tree: One man saies, It is good for this: And another saies, It is good for that: and the third saies, It is good for another use: according to his Place, and Calling, will his interpretation be. So now, when a poor soul comes before God: *Moses* (the Law) looks upon him: And the Devil looks upon him: And Jesus Christ Looks upon him: The work of the Law, is to Condemn; The work of the Devil to Accuse; And the work of Jesus Christ, is to Intercede, it is the work of his Office. Now therefore, as soon as the Devil sees such a soul, Oh (saies he) here's a fine Instrument for me, here's a fit subject for me to enjoy. As soon as *Moses* sees this man, Here's a fine subject for me to condemn unto all Eternity. But when Jesus Christ looks upon such a soul, saies he, Here's a fine soul for me to save unto all Eternity, to intercede for? why? because it is his Office, and what a man does by Office, he interprets accordingly. Therefore what the

Lord

Lord Jesus Christ does, he does by Office, and he does it readily, and willingly. And I will give you one demonstration of it; It was the end why Jesus Christ was taken into Heaven, into the Holy of Holiest; that he might Intercede. According to the Scriptures mentioned before, in Heb. 9. 24. *For Christ is not entred into holy places made with hands, but into Heaven it self, now to appear in the presence of God for us.* He does not say thus, Christ is now gone to Heaven, to be glorified there; Christ is now gone to Heaven, to enjoy the bosom of his Father, for his own happiness. No, but he is gone into Heaven to appear in the Presence of God for us. This is the end of his ascention. And so again in the 7. of the Hebrews, *Wherefore, he is able to save to the uttermost, seeing he ever liveth to make intercession for us.* What? is he in Heaven to be glorified there? No, but the end why Christ is in Heaven, *Is to make intercession for poor sinners:* And therefore, he must needs be infinitely willing to do this, because it is the end of his going thither, into the Holy of Holiest. Oh therefore, be of good comfort, all you that do come unto God by him, for he is willing to intercede for you. And let not any thing discourage you: It may be you will complain, and say Oh! but I am much opposed here in this world. What matter, so long as Jesus Christ does intercede for me in Heaven, and speaks good words unto God the Father for me in Heaven; what though I be opposed by men? It may be you will complain, and say, Oh! but I am much tempted, and cannot pray. Be humbled for it; but yet know this, That when you cannot pray, Christ prays for you; and he prays that you may pray. It may be you complain, and say, Oh! but I labor under such and such corruptions, and the Devil he is busie with me, exceeding busie, and I cannot overcome them: and the Devil stands at my right hand for to tempt me, and to lead me into such and such sins. Wel, be it so, yet notwithstanding, the Lord Jesus Christ, he is at the right hand of our Father, and he is set down at the right hand of God the Father, till all enemies be made his footstool

stool; and your sins are his enemies: And therefore be of good comfort, O all ye people of the Lord. Is there ever a poor Myrtle tree, a soul that grows in a bottom, in a poor dark condition? be of good comfort, the Lord Jesus Christ, our great High-Priest, he is entered into Heaven, into the Holy of Holiest, thereto intercede with God the Father for thee.

Quest.

I but, you will say unto me: *Does not this conduce to our Grace, and Holiness too? and how does it do it?*

Answ.

This Intercession of Jesus Christ; this work of the Priestly Office of Christ, and the consideration thereof, it does conduce exceedingly unto our Grace, and Holiness. For,

I.

First, What a mighty incouragement is here unto all poor sinners, for to come unto Jesus Christ? *He ever liveth to make Intercession for those that come unto God by him:* Oh! then, who would not come unto God by Christ? who would not come unto Jesus Christ? Me thinks a poor sinner should say, Indeed my sins were so great, that I was afraid for to come unto God: But now I hear, that the Lord Jesus Christ is in Heaven, to make Intercession, for all those that come unto God by him; Though I have been a Drunkard, now I wil go unto God by Christ: And though I have been a Swearer, and though I have been an unclean Wanton, yet I will go unto God by Christ. Indeed, I thought that my time was past; for I have been an old Swearer; and I have been an old Drunkard; and I have been an old Sabbath-breaker; and I have been a sinner so long, that I was even afraid of going to God at all; and thought there was no mercy, nor no pardon for me: But seeing now, that this is true, That the Lord Jesus Christ is in Heaven, to make intercession for all those that come unto God by him; Well, through the Lords Grace, now I will go unto the Lord Christ, I will go unto Jesus Christ: I indeed, am a young man, and I thought it was to no purpose to go unto God, God would not regard poor ignorant ones, and I am a poor ignorant creature, and though

thought it was to no purpose for me to go unto God: But now I understand this, That the Lord Jesus Christ is in Heaven to make intercession for all those that come unto God by him: Well then, Though I am ignorant, yet will I go unto God by Christ: and though I am but a poor young thing, and scarce understand the terms of Religion; yet will I go unto God by Christ: Oh! come unto Christ, come unto Christ: Behold here, in the Name of the Lord, I stand and make invitation to poor sinners; Come poor Drunkard, Swearer, Sabbath-breaker; Unclean-heart; the Lord Jesus Christ is in Heaven to make intercession for all that come unto God by him; and will not you come? Oh! how will you answer it at the great day? when it shall be said, The Lord Jesus Christ made a tender, and offer of mercy to you, and you would not accept of it, you would not come unto him. Here is matter of great encouragement unto all poor sinners to come unto Jesus Christ.

Again Secondly, *The more I apprehend, or see with a spiritual eye, That the Lord Jesus Christ does appear in Heaven for me, the more am I engaged to appear upon earth for him.* (Mark I pray, that you may see how this does conduce unto Grace, and Holiness.) Ah! shall the Lord Jesus Christ appear in Heaven, before Saints, and Angels, and God the Father for my soul? and shall I be afraid to appear before poor worms for him? Shall the Lord Jesus Christ own me in Heaven? and shall not I own him upon Earth? Shall the Lord Jesus Christ, as the great High-Priest, take my name, and carry it upon his breast into the presence of God the Father? and shall not I take the name of Christ, and hold it forth to the world? Oh; I beseech you consider, what a mighty engagement is here, to stand to, and appear for the Lord Christ, and to own his Cause in these backsliding times: because he is now in Heaven appearing for you, and making intercession for you.

Thirdly, *The more I consider, or apprehend, That the Lord Jesus Christ does lay out himself for me, the more am I engaged*

to lay out my self for him. The Scripture saies, *He ever liveth to make Intercession for you.* He laies out his whol Eternity for you. Me thinks we have here before us, the greatest argument in the world for to make us to walk closely with God in Christ: For, shall the Lord Jesus Christ, spend of his Eternity for me? and shall not I spend of my whol time for him? He Ever liveth: he Ever liveth to make intercession. Before the world was made, his delight was in the habitable parts of the earth, among the children of men. He laid out himself in delighting upon you before the world was made. Well, in due time, he comes down into the world; and here while he was upon the earth, he laid out himself fully for you. Then he dies, and goes up to Heaven, and (saies he) *I go to prepare a place for you.* He was at work for you, before the world began; Then he comes down upon the Earth, and here he spends all his time for you: And now that he is gone to Heaven; the text saith, *He ever liveth to make intercession for you:* he spends off all his Eternity for you. Oh! does not the Lord Jesus grutch me Eternity, to spend off his Eternity for my soul? and shall I grutch the Lord Jesus Christ a little time, to spend a little time for him? Surely, people don't think what Christ is doing in Heaven for them, (you that are Saints especially) if you did, you could not be padling in the world so much. Shall the Lord Jesus Christ be appearing in Heaven for me? and shall I be digging in the world? Shall he be making mention of my name unto God the Father, and interceding for me? and shall I be sinning against him? shall I be contending with his children? shall I now be joyning with his Enemies? shall I be opposing his waies? Oh! if people would but think, what the Lord Jesus Christ is doing in Heaven for them, they would not rebel so in the world against him as they do. Wherefore, that you may be kept from your sins, & kept frō the world, think of these things. The Apostle saies, *These things have I written unto ye, that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* And so say

say I to you, I have been here delivering to you this Do-
ctrine, concerning the Priestly Office of Iesus Christ: and
these things have I preach't unto you, that you sin not.
And therefore, that you may be kept from sin, and your
hearts made more Holy; think of the Priestly Office of Ie-
sus Christ, he is gone into Heaven to make intercession for
you. And thus have I discovered the Second Particular of
the Priestly Office of Iesus Christ. A Third follows.



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SER.





SERMON III.

HEBREWS 2. 17, 18.

Preached
at Stepney
May, 9.
1647.

Wherefore in all things it behoved him, to be made like unto his brethren, that he might be a merciful, and faithful High-Priest, in things pertaining to godlines, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, he is able to succour them that are tempted.



WE have found already, That the work of the High-Priest was, and is, To Satisfie, and to Intercede for the sins of the people.

Now if we inquire further, we shall find also, That the work of the High-Priest was, and now is, To offer up the gifts of the people unto God: To present our, Prayers, Praises, Duties, Services, and all spiritual Performances unto God the Father, and to procure acceptance of him. This was done thus: In the times of Moses in the Tabernacle there were two Parts, or Courts: (as we read in the 9. Chapter of the Hebrews.) In the one which was called, The Holy of Holiest; there was the Ark, the Mercy-Seat, the Cherubims of glory, and the golden Censer. In the other, there was the Brasen-Altar, upon which they offered Sacrifices, there was the Table of Shewbread, the golden Candlestick, and the golden Altar, upon which incense was: This is expressly laid down in the 2, 3, and 4. verses of that 9. of Hebrews: For there was a Tabernacle.

nacle made, the first wherein was the candlestick and the table and the shew-bread; which is called the Sanctuary. And after the second vail, the Tabernacle which is called the holiest of all, which had the golden Censer, and the ark of the Covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the Covenant; And over it is the Cherubims of glory shadowing the Mercy-Seat. And as every day, morning and evening, there was a lamb offered, a sacrifice for the sins of the people, upon the Brazen Altar; So every day, morning and evening, there was incense also, upon the golden Altar: which was performed while the people were without at prayer, mingling that incense with their prayers; As it is in the 1. Chap. of Luke, the 8, 9, and 10. verses. It came to passe that while he (that is, Zacharias) executed the Priests Office before God in the order of his course, according to the custom of the Priests Office, his lot was to burn incense when he went into the Temple of the Lord: and the whole multitude of the people were praying without at the time of incense. So that the incense, was at a time when they were sweetly mingling their prayers and the incense together. But now, although that there was a sacrifice every day, yet once in the year, the High-Priest came, and he took the blood of the Sacrifice, and carried it into the Holy of Holiest, and sprinkled the Mercy-Seat therewith. And although there was incense too, from the Golden Altar every day, yet once in the year the High-Priest came, and he took the golden Censer, and putting incense into it from off the golden Altar, went into the Holy of Holiest and caused a cloud of perfume to arise upon the Mercy-Seat. All which was a great Type of Jesus Christ our High-Priest: who though he offered up himself a sacrifice once for sin without, yet when he died, and ascended, he carried the vertue of that his blood into the Holy of Holiest, into Heaven, and sprinkled the Mercy-Seat therewith: Although he began to make Intercession while he lived, as we read in the 17. of John; yet when he ascended up into Heaven, the Holy of Holiest, then he did take his golden Censer, and

and carried his Intercession into Heaven, causing a cloud of sweet perfumes to arise upon the Mercy-Seat : which still he does, whilst we are praying here without, he mingling all our Duties with his Intercessions; and so taking all together as one, presents it unto God the Father for our acceptance. And this he does now as our High-Priest; for if we look into this book of the *Hebrews*, we shall find, That the Apostle speaking of the High-Priest, relating unto Jesus Christ; saies, in the 5. Chapter and the 1. verse, That it was his work to offer Gifts: *That he may offer both Gifts and Sacrifices.* And so in the 8. Chapter and the 3. vers. *Every High-Priest is ordained to offer Gifts and Sacrifices.* Thus we have another great work, of our great High-Priest; which is, To offer up all our Prayers, our Duties, our Gifts unto God the Father, which if ye will, we may call another part of Christs Intercession; but I handle it distinct.

Now that I may open and cleer this great Gospel-Mystery, I shall endeavor to discover :

First, *What Jesus Christ, our High-Priest, doth, when he does offer up our Gifts unto God the Father.*

Secondly, *What abundance of favour, and acceptance, this our great High-Priest himself hath in Heaven.*

Thirdly, *That he doth improve all that his own acceptance, for our acceptance; planting all our Duties upon his own Acceptance, upon that Acceptance that he hath with the Father.*

Fourthly, *What abundance of acceptance therefore we have, in all our Duties by him.*

Fifthly, *How this doth conduce to our Grace, and to our Comfort?*

Quest. 1 First, *What doth our Lord and Saviour Christ, our great High-Priest, when he offers up our Gifts unto God the Father?*

Ans. 1. First, *He doth take our persons, and carries them in unto God the Father, in a most unperceivable way to us. He knows, that if our Persons be not first accepted, our Duty cannot be accepted, Love me, and love my Duty; love me, and love my Service: hate me, and hate my Service. In the Covenant of*

of Works, God did first accept of the work, and then of the Person, the Person for the work : But in the Covenant of Grace, God doth first accept of the Person, and then the Work. Now therefore, that our Work, and our Duty may be accepted with God the Father ; The Lord Christ, our High-Priest, doth first take our Person, and our Name, and carries them into the presence of God the Father. This was plainly shadowed out unto us, by that of the High-Priest ; Who went into the Holy of Holiest, with the Names of all the Tribes upon his breast. Which the *Apostle* speaks out plainly : *In whom we have access with boldness.* The word *Access*, as some observe, is *Manuduction*, *Hand leading* : In whom we have an Hand-leading ; or by whom we are led by the Hand, unto God the Father. As a child, having run away from his Father, is taken by the hand of a friend, or of his elder brother, and brought again into the presence of his Father : So, all we having run away from God, are taken, and led again into the presence of the Father by the hand of Jesus Christ. He is that Ladder that *Jacob* saw, upon whom we do ascend into the bosom of God, and go into Heaven. Our High-Priest Jesus Christ, doth first take our Persons, and lead us into the presence of God the Father.

Eph. 3.12

Secondly, *As he doth take our Persons, and lead, and carry us into the presence of God the Father : So, when we do perform any Duty, he doth observe what evil, or failing there is in that Duty, and draws it out, takes it away before he presents the Duty unto God the Father.* A child that would present his father with a Nose-gay, or Posie, goes into the Garden, and he gathers Flowers, and Weeds together ; but coming to his mother, she takes them, and picks out the Weeds, and binds up the Flowers by themselves, and so it is presented to the Father. Thus it is with us : We go to Duty, and we gather Weeds, and Flowers together : But the Lord Jesus Christ, he comes and picks out the Weeds, and then he presents nothing but Flowers unto God the Father.

2.

And this we have plainly set forth unto us, by that of the

the

the High-Priest taking away the iniquities of the Holy things of Gods people, in the 28. Chapter of Exodus, *Thou shalt make a plat-form of pure gold (at the 36. verse) and grave upon it like the ingravings of a signet, HOLINES UNTO THE LORD. And thou shalt put it on a blue lace, that it may be upon the Mytre; upon the forefront of the Mytre it shall be. Then at the 38. verse, And it shall be on Aarons forehead (that is, the High-Priest) that Aaron may bear the iniquity of the holy things, which the Children of Israel shall hallow in all their holy gifts: and it shall be alwaies upon his forehead, that they may be accepted before the Lord. Thus taking away the iniquity of their holy things. So it is said concerning our Savior Christ, in the 3. Chapter of Malachy, the 2, 3, and 4. verses, Who may abide the day of his coming? (plainly understood of Christ, as appears by the first verse) Then at the 3. He shall sit as a refiner, and purifier of silver; and he shall purifie the Sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the dayes of old. Then shall their offerings be pleasant; When? when he hath purg'd their sacrifices, and their offerings. This in the daies of his flesh, and now much more. This is the Second thing, That the Lord Christ, our great High-Priest doth in offering up our gifts unto God the Father, he takes out the weeds.*

3. Thirdly: *As he takes away the iniquity of our holy things; So he observes what good there is in any of our Duties, or Performances; and with that he mingles his own Prayers and Intercessions; his own Incense; and presents all as one work mingled together unto God the Father. This we have so fully in the 8. Chapter of the Revelation, that I need name no other place. Another Angel (at the 3. verse) stood at the Altar, having a golden Censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne. And the smoke (at the 4. verse) of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand. This must needs*

needs be understood of Christ; for no Angel does intercede but Christ, who is called, *The Angel of the Covenant*. 'Tis said here, He stood at the Altar, having a golden Censer: Which none of the High-Priests had: and there was given unto him much incense, and this he offered with the prayers of all the Saints; and the smoke of the incense came with the prayers of the Saints, and ascended up before the Lord. He alludes unto the way, and custom of the Jews, and the High-Priest: shewing, that the Lord Jesus Christ doth all this for us, as our great High-Priest: that is the meaning of it. So that this is plain what he doth, when as our great High-Priest, he offers up our Gifts unto God the Father.

But in the Second place: *Suppose he doth so, What Favour, or Acceptance bath this our great High-Priest in Heaven?*

Quest. 2

He hath very much: *Father* (saies he) *I thank thee that thou bearest me alwaies*. He never spake a word unto God the Father, but the Father heard him alwaies. We reade (as I remember) but of two places in the new Testament, where the Lord by an audible voice, gives testimony of Jesus Christ his Son: And in both those places, we have the same words uttered, *This is my beloved Son in whom I am well pleased*: And again; *This is my beloved Son, in whom I am well pleased*. We may know what favour a man hath with another, by the trust that he doth commit to, and repose upon him: *Joseph* had great favour in the eyes of *Pharaoh*; and how did it appear? It appear'd by this, Because *Pharaoh* trusted him with so much. Now God the Father, hath trusted Jesus Christ, this our great High-Priest, very much. This I shall evidence in Four Particulars, viz. *What a great Trust God the Father bath put upon him*.

Ans.

First, It was an agreement between God the Father, and Christ, the Second Person; before the world was, That in due time, he should come into the world, take flesh upon him, and die for sinners: and he did so. But before Christ came into the world, there were thousands of souls saved; How came they to be saved? They came to be saved

I.

by the blood of Christ, and before Christ had died. So then, God the Father saved them upon Christs bare word, That he would come into the world, and die for them. What a mighty Trust was here? That so many hundred thousand souls should be saved, upon a bare word of Christ That he would come into the world, and die for them afterward.

2. Again, The Trust appears in this: That he was made when he did come into the world, the great Lord-Treasurer of all the Grace, and Comfort, that should be given out unto the children of men. When *Pharaoh* trusted *Joseph*, all the whol Kingdom was put into his hand, with the Corn thereof, and not a grain was to be given out to any but as *Joseph* gave it out: which argued a mighty Trust. So now, That not any Grace, or Comfort, given out to the children of men, but only by the hand of Christ, it argues a mighty Trust that the Father put upon him.

3. But yet further, When our Lord and Saviour Christ died, and ascended unto God the Father to Heaven; as soon as ever he came into Heaven, saith the Father to him, *'Thou hast now suffered, Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession: all the world at one word. Ask of me (saith he) and at the first word I will give thee the whol world. It was a mighty, and a great Trust that the Father did put upon him.*

4. Yea, as if all this were not enough; The Father did put the Keys of Heaven, and of Hell into his hand: the Keys of Heaven and Hell into the hand of Christ. So we read in the 1. of *Revel.* 18. ver. *I am he that liveth, and was dead: and behold, I am alive for evermore, Amen; and have the keyes of Hell and of death.* There's no man that goes to Hell, but he is lock't in by Jesus Christ: And there's no man goes to Heaven, but Christ hath the keyes of Heaven, and he locks him in there unto all Eternity. The Lord Jesus Christ, he hath the keyes of Hell, and of Heaven; he hath the keyes of all mens Eternities hanging at his girdle. Oh! what

what an infinite Trust is here, that God the Father hath put upon him ! Then let us conclude, if that Trust do argue favour ; and the Lord Jesus Christ, our High-Priest, hath such a great trust as this put into his hands by the Father ; what infinite Acceptance must he needs have with God the Father.

In the Third place : *Suppose that he have all this favour, and Acceptance in Heaven, Doth he Improve this his Favour, and Acceptance for our Acceptance, and for our Favour ?*

Quest. 3.

Yes, He Improves all this his favour, and acceptance, for our acceptance, and does plant all our Prayers, and Duties, upon his own acceptance. Lord, (saith he unto his Father concerning beleivers) *I will, that where I am, they may be also : I will, O Lord, that they may be One, even as thou Father and I am one.* He doth not count himself full, and happy, but in the happiness, and fulness of the Church. And therefore, as Christ is called, The fulness of God the Father : So the Church is called, The fulness of Jesus Christ : in the 1. of the Ephesians, and the last verse ; *Which is his body, the fulness of him that filleth all in all.* When our Lord and Saviour Christ came to die, and the heart and love of God the Father was let out unto him : Ye shall find, if ye look upon that 17. of John, and read it all over, That he spends his time, not so much in praying for himself : The time was but short, and his prayer short, *Father, if it be possible let this cup passe : if not, yet not my will, but thine be done.* But he spends most of the time, in praying, and interceding for those that did beleve, or should afterwerd beleve. The favour, and acceptance which the High-Priest had, in the times of Moses, was not for himself : he had a Mitre upon his head, and a golden girdle upon his loynes, Priestly garments ; and he had great acceptance when he went into the Holy of Holiest ; but it was not for himself, he did improve it all for the people : he was to lay it out all for the people, and not for himself. Our High-Priest, goes beyond all other High-Priests in this particular also : for now, as for other High-Priests though

Ans.

they went in with their incense, and covered the Mercy-seat with a cloud; yet it was but once in the year: But our High-Priest, is alwaies in the Holy of Holiest, and never goes out of it, ever covering the Mercy-Seat with his Intercessions. Take their High-Priest, and though he were very Holy, as *Aaron* was; yet sometimes he made the people naked, unacceptable: But our great High Priest, never makes his people naked, but alwaies clothes them with his own righteousness.

Take their High Priest, and though he did go into the Holy of Holiest for the people, yet he never led the people into the Holy of Holiest, they stood without: But our great High Priest, is not only gone into the Holy of Holiest himself, but doth also lead every poor beleever into the Holy of Holiest; as we read in the 10. of the *Hebrews*, and the 19. verse: *Having therefore brethren boldness to enter into the Holiest by the blood of Jesus Christ.* The people might not enter into the Holiest, in the time of the Jews: But our great High Priest, hath improved his favour for us thus far, that every man may come into the Holy of Holiest.

Now, If our great High Priest in this respect, go beyond all the High Priests that ever were before him, and they did improve their interest, and their favour, and their acceptance for the people, much more doth the Lord Jesus Christ, our High priest, improve the favour, interest, and acceptance that he hath in Heaven, for our acceptance, and the acceptance of all our Duties. And that is a Third particular.

Quest. 4

But, *If that be so; then surely we have great acceptance in all our Duties: but have we so?*

Ans. w.

Yes, very great; in, and through the Lord Jesus Christ our High priest. And therefore, if we look into the 14. of *John*, our Lord and Saviour saith, *Whatsoever ye ask in my Name (at the 13. verse) that will I do.* I but, may we be sure of this? He repeats it again (in the 14. verse) *If ye shall ask any thing in my Name, I will do it.* Yea, that ye may see what great acceptance we have now through him, in all those

those Duties that we offer up to God the Father: saith he, in the 16. Chap. and the 26. vers. *At that day ye shall ask in my Name: and I say not unto ye, that I will pray the Father for you: for the Father himself loves you.* It is a mighty high speech. I don't say, That I will pray for you: Ye shall have so much favour and love in Heaven, from the Father immediately, that he will hear you presently. I, but is not all upon Christs account? Yes, and therefore saith he, at the 13. verse of the 14. chapter, *Whatsoever ye shall ask in my Name that will I do, that the Father may be glorified in the Son.* So that all is upon Christs account. Great was the testimony of Christs acceptance which he had from Heaven, *This is my beloved Son, in whom I am well pleased.* Now if we look in the Scripture, we shall find, that the same words are given unto the Saints. Is the Lord Jesus Christ called the Son of God? My beloved Son: So are Beleevers too; *As many as receive him, have power to be called the Sons of God.* Is he called, The beloved Son of God? *This is my beloved Son:* So are the Saints also; In the 31. chapter of Jeremy, at the 20. verse. *Ephraim my dear Son, a pleasant child. Ephraim; that is, Israel, my dear Son, a pleasant child.* Well, Is it said, *In whom I am well pleased?* my beloved Son, in whom I am well pleased: The same word also is given to men. When our Lord and Saviour Christ was born into the world, the Angels they came and sung at his birth, and they sung, *Good will towards men;* So we reade it: but it is the same word that is used concerning Christ himself, *My beloved Son, in whom I am well pleased.* So that whatsoever word there is in all this speech. This is my beloved Son, in whom I am well pleased? whatsoever word there is in that sentence concerning Christ, 'tis given also unto the Saints, unto Beleevers; so greatly does he improve his own favor and acceptance for our acceptance, and so great acceptance have we through Christ.

Yea, As the Lord Jesus Christ is said to be made sin for us, in the Abstract: So are we said to be made Righteousnesses by him; in the Abstract too: As we have it in the 1. of the

the Canticles, & the 3. vers. *Therefore do the Virgins love thee*: so we read it in our English Translation: But in the Hebrew it is, *Therefore do the Righteousnesses love thee*. The Saints and Beleevers through Christ, are called, *Righteousnesses*, in the Abstract. So that here is the great acceptance, that the Saints, and Beleevers do find through this acceptation of Jesus Christ our High-Priest.

Quest.

But, Suppose a man be very poor, and lives in some mean cottage; which hath but one room to lie, dine, and sup in; and that a smoky, dark room too: and this poor creature comes and prays unto God: Will the Great and Glorious God of Heaven and Earth take notice of such a prayer, from such a worm as this? and shall he find acceptance with God the Father?

Ans.

For answer to that, look into the 2. of the Canticles, and the 14. verse. *O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, (they are the words of Christ) let me hear thy voice; Why? for sweet is thy voice, and thy countenance is comely.* But I pray, where now is the Church? In the clefts of the rock, and in the secret places of the stairs: in a hole under the stairs (as it were) in a poor distressed place, an hidden place; now (saies he) here thy voice is sweet, and thy countenance comely.

Quest.

Well, But suppose that a Duty, or Service be performed by one that is weak; weak in Grace, or weak in Parts and Gifts: for that is my case, (will some say) I am one of very weak Parts and Gifts, and I have little Memory, or Ability of speech; there are some men indeed, that are of great Parts, and Graces, and when they pray, I make no question but their prayers do find acceptance; but as for me, I am one of very mean Abilities; Oh! can there be any acceptance of such prayers as mine are through Jesus Christ? Will God answer such stammerings, lisplings, halfe words, broken imperfect petitions?

Ans.

Yes, We know that the paire of Turtles were accepted in the time of the Law, by those that could offer no more. Surely much more now, will a poor Turtle be accepted in the time of the Gospel, & those that could but bring Goats-haire,

hair towards the making of the Tabernacle, they were welcom: and shall it not be so now, much more in the times of the Gospel? That which is little in regard of Quantity, it may be great in regard of Proportion; as the widdows mite was. The Sun falls (we know) with a common influence upon all the Herbs, and Plants: but there is a several sweetness, and flowers that are of a several, and different growth: There is the Rose, and there is the Violet: The Violet is not so tall as the Rose, the Violet lies on the ground; but though the Violet be not so tall as the Rose, the Violet hath its sweetness; and it may say to the Rose, Though I be not so tall, yet I have my sweetness as well as thou hast. So now, there is a common influence from Jesus Christ upon all the Saints, and they have their several sweetness; one as the Rose, and the other as the Violet: It may be, here lies a poor Christian upon the ground like the Violet, and is not so tall in Gifts and Parts as the other is; but yet notwithstanding, he hath his sweetness. Christ takes that lovingly that comes from love, whatever it be, though it be never so weak.

Well, But suppose that a mans Duty, or Service be performed with many failings, infirmities; Hardness of heart, Straightness of spirit, distracting thoughts; this is my case: Oh! is there any acceptance for such a Duty as this is? will the Lord Jesus Christ, the great High-Priest, take such a Duty as this is, and carry it in unto God the Father, and is there any acceptance for such a Duty as this?

Quest.

We know how it was with Nicodemus, and the woman that came trembling, and touched the hem of Christs garment. And we must know that in every duty, that we do perform, there are Two things: There is the Sacrifice; and there is the Obedience in offering the Sacrifice. Though the Sacrifice may be imperfect, yet your Obedience in offering the Sacrifice, may be perfect, with Gospel-perfection. 'Tis in regard of our Duties, as in regard of our Persons; never think that God will deal otherwise with our Duties, than he deals with our Persons. The Lord came

Ans.

came and justified the ungodly, when he justified you: He comes, and he finds a poor soul in a sinful condition, and he imputes his righteousness unto that soul, and justifies an ungodly one, not justifying him so as to go on in sin; it is the word of the Apostle, *He justifies the ungodly*. So the Lord comes and finds a great deal of ungodliness in your Duty, and he imputes his righteousness unto that Duty; and he justifies the Duty, which in your eyes is an ungodly duty. This indeed is the wonder of all, that he should deal thus by us: For, did we ever hear of any garment, that would make the crooked straight? If a man have a crooked back; come and put velvets upon him, silk, scarlet upon him, it may make him handsomer, but it will not change his back, and make him strait. But when the Lord Christ comes, he finds all our souls crook-back't, as it were, and he puts on his righteousness, and this garment makes that that was crooked to become strait; it makes the very crook-back't Duty, to become a straight Duty. Did we ever hear, or read, of any Seal, that when it was set upon the wax, would change the wax into gold, or into silver like the Seal? it may leave its impression, but it does not change the wax into its own mettall. If there be a stamp set upon silver or gold, the mettall remains as it was before: But if a stamp be set upon brass, it don't make it silver; or if it be set upon silver, it don't make it gold. I but when the Lord Jesus Christ comes unto a Duty, and sets his own stamp, and his own righteousness upon a Duty, that which was brass before; full of failings, and much unrighteousness before, changes it into gold, into silver. He only hath the Philosophers stone (as I may so speak) all that Christ touches turns into gold; turns all our Duties into gold; and when he hath done so, he presents them unto God the Father. This our great High-Priest doth. And this is the Fourth thing.

Quest. 5 But how doth all this make for our Comfort, or for our Grace?

Ans. 1. Surely, we cannot but see already how it doth make for our Comfort. It

Is it not a comfortable thing, for a man to know, that his Duties are not lost? that his Prayer is not lost? that his Hearing the word is not lost? that his Searching the Scriptures is not lost? that his Conference, and Communion is not lost? A man is unwilling to lose any thing: and the more precious it is, the more unwilling to lose it. If we have a venture at Sea; we are unwilling to lose our venture: and the greater our venture is, the more unwilling to lose it. If a man have but a quarter of his Estate in a vessel, he is unwilling to lose it; more unwilling if he have half his Estate; most if he have all, and his children there in the vessel too. Now as men are unwilling to lose their worldly venture: So, a man that is sensible of his soul, is very unwilling to lose his souls venture; to lose his Prayers, and to lose all his Duties. (Friends) here's an *Insuring-Office*; *The Lord Jesus Christ is our great Insurer in this respect*: and he doth as he is our High Priest, offering up our Gifts unto God the Father, assure us that none is lost, not any lost. Indeed, if we had such an High Priest, as were not able to take notice of the Circumstances of our Duties, much might be lost: but, this our Lord Christ, our great High-Priest, doth not only take notice of our Duty whatever it be; but of all the Circumstances of our Duties, and so presents them unto God the Father, in the full latitude, in all the gracious Circumstances of them. Therefore saith he, unto the Angel of the Church of *Pergamos* in the 2. of the *Revelation*, and the 13. verse; *I know thy works*. Why, but Lord, though thou doest know our works, yet it may be thou doest not take notice where our work is done: Lord, it may be thou doest take notice of my Prayer but Lord, thou doest not take notice where I dwell, and live, and in what family I do pray unto thee; Lord, I am in a wicked, and a wretched family, that does oppose Prayer: Lord, may be thou doest take notice of my Prayer, but thou doest not take notice, of this Circumstance: Yes, (saies he) *I know thy works, and where thou dwellest, even where Satans seat is*. Well, and thou boldest fast my Name, and hast

not denied my faith, even in those daies wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth. It's remarkable, The Lord Jesus Christ takes notice, not only of our Duty ; but of every Circumstance of the Duty, and so he presents it unto God the Father, not only the Duty, but the Circumstance of the Duty ; and therefore there is not a hair of your Duty lost, not one grain of your Duty lost : is not this an unspeakable Comfort unto a poor soul, that knows that nothing is lost of all the Prayers it hath made unto God, that there is no losse at all ? The very pantings of our hearts at the Throne of Grace, are received into the bosom of our Heavenly Father.

2. Further, Is it not a Comfort for a man to have liberty to go unto the Mercy-Seat, and there for to meet with God ? 'Tis said of wicked men, *That they sit in the seat of the scornful.* There is (it seems then) the seat of the scornful ; and there is a Mercy-Seat : A Drunkard, when he is with his drunken company, and sits upon the Ale-bench (it may be) scorning, and jeering at some of the Godly, making songs on them, he is set upon the seat of the scornful ; that is a cursed seat. I but, there is another seat, there is a Mercy-Seat ; and there is never a poor Saint and Child of God, but he may go in to the Mercy-Seat of the Lord Jesus Christ that hath all the favour and acceptance in Heaven ; he carries him in to the Mercy-Seat, and God the Father will never put him by : what Comfort is here !

3. Besides, Is it not a great Comfort to a man ; for to know how it shall go with him at the great day of Judgment ? When there shall be hundred thousands at the right hand of Christ ; and hundred thousands at the left hand of Christ ; when all faces shall gather paleness ? Oh ! (saies one) that I did but know, how it shall go with me at that day ! This Doctrine tells us, That the Lord Jesus Christ our Judge at that day, and he that shall judge us then, he takes our Prayers and all our Duties now, and carries them in unto the presence of God the Father, and by him we have
acceptance

acceptance, and according to these we shall be judged. Surely then, if he takes our Duties and carries them in for acceptance, unto God the Father, he will never judge you for them, and condemn you for them at that day. Here is Comfort!

Once more; Is it not a Comfort, for a poor begger to be relieved at a rich mans door? We are all beggers in regard of Heaven; and the Lord Jesus Christ, he does not only come forth and serve us, but he takes us (poor beggers) by the hand, and leads us in to his Father. Oh! what Comfort is here! what Comfort is here!

4.

Indeed if I were able to say, That the Lord did accept my Duty, this were Comfort indeed; if I were able to conclude, That the Lord Jesus Christ did take my Prayers, and my Duties, and carry them in unto God the Father; this were sweet consolation: but how shall I know that?

Object.

If the Lord Jesus Christ be our High-Priest, then we may say also, that he takes our Duties, and carries them in for acceptance unto God the Father: if we may say that Jesus Christ hath satisfied for us, and doth intercede for us, then we may say also, that he takes our Duties, and carries them for acceptance unto God the Father.

Ans.

But yet a little further, to bring this Comfort neerer to your hearts; give me leave to appeal to you:

First. Whosoever thou art that makes this Objection: Didst thou never find a spiritual fire come down from Heaven (as it were) upon thy heart in Duty, or after Duty? In the times of the old Testament, if they offered up a sacrifice, and a material fire came down from Heaven and burnt up the sacrifice to ashes, it was a certain testimony, that the sacrifice was accepted. Now in the times of the Gospel we must not expect material fire to come down upon our Duties: But hath the Lord at any time caused an inward, and spiritual fire to fall down upon thy heart, warming thy spirit in Dutie? there the Lord speaks thus much to thee; Thy sacrifice is turn'd into ashes, and it is accepted by Jesus Christ.

I.

Again, Did you never find in your heart (you that make this Objection) to Pray, and Cry, and Intercede for others, for the godly especially? Look what disposition there is in your hearts towards the members of Christ, there is the same disposition in Christs heart towards you. Ah! do you think that there is love in your bosom towards the Saints; and that there is none in Christ's heart towards you? Do you think that your bowels are more large than Christ's? Canst thou find in thine heart to go unto God, when thou seest a Saint in misery, to go to God, and pray, and cry, and intercede for him? and don't you think that the Lord Jesus hath as much bowels towards you, to go and intercede for you, and present your prayers unto God the Father.

3. Further, Don't you look upon your own Duties, as coming from your selves, most unworthy? Beloved! 'tis in regard of Duties, as it is in regard of Persons: When a man does judge himself to be most unworthy, then Christ counts him worthy, God counts him worthy in Christ. As you reade in the 1. of the *Canticles*, saies the Spouse there, ver. 5. *I am black (O ye daughters of Jerusalem) as the tents of Kedar: Look not upon me because I am black,* ver. 6. Now would you see Christs opinion of her, that counts her self black? saith she, *Black,* and *Black again:* but Christ saith concerning her; verse 8. *O thou fairest among women.* She calls her self *Black,* and Christ calls her *Fair,* and *the fairest among women.* Now, when a man doth count himself most unworthy, God counts him most worthy: and when a man looks upon his own Duties, and Sacrifices, as most unworthy, they are look't upon by Jesus Christ as most worthy, poor prayers in our eyes, are precious in Gods eye.

4. A word more: Don't ye think, that grace is larger now, in the times of the Gospel, than it was in the times of the Law? If ye doubt it, as unto this particular; Look upon the 30. Chapter of *Exodus*, compared with the 41. of *Ezekiel*. In the 30. Chapter of *Exodus*, The Lord commands an Altar to be made to burn incense upon; *Of Shittim wood*

shalt

shalt thou make it : verse the 1. A cubit shall be the length thereof, verse the 2. The Altar is for Incense : 'Tis the matter that now we are upon : A cubit shall be the length thereof, and a cubit the breadth thereof, and two cubits shall be the height thereof. Now in the 41. Chapter of Ezekiel, he speaks of the Altar in the times of the Gospel : and (saith he) at the 22. verse, ('tis the Altar of Incense that there is prescribed to be made, the Altar of wood, of Shettem wood.) The Altar of wood was three cubits high, and the length thereof two cubits. And yet again, this Altar of incense in the times of the Gospel, is to be as large again, as that in the times of the Law ; as high, and as long, and as large again. In the times of the Law, times of the old Testament ; a poor soul might go unto the High-Priest, and might challenge a right in him, and might say, That his Service, and his Duty, and his Sacrifice was accepted by the High-Priest. If in the times of the old Testament a man might say so ; much more may a poor soul now go unto Jesus Christ, our great High-Priest, and say, That his Service, and his Duty, and Sacrifice, is accepted through him. Here is abundance of Comfort unto the Saints : be of good comfort, all you that do beleve.

But, How doth this make unto our Holiness, unto Holiness of life ? We confess indeed, that there is abundance of Comfort in this, That the Lord Jesus Christ, our great High-Priest, takes all our Gifts, and all our Prayers, and presents them to God the Father, and that in his acceptance, we have acceptance : but I pray, how doth all this conduce to our Holiness of life ?

Quest.

Much every way :

First, In case I be Ungodly, a Wicked man : Here is that that may for ever keep me, from opposition to the good waies of God. I have said sometimes (may a wicked man say) concerning godly mens Duties, That it was their Hypocrisie : And I have said concerning such and such Professors, This is your pride, and this is your singularity ; and I have opposed, with all bitterness, and earnestness, the prayings, and wrestlings of some of Gods people ; But is this

Ans.
I.

this true, T^his you Lord Jesus Christ, takes every Prayer, of the meanest of Gods Children, and carries it into the bosom of God the Father? and shall I spit upon that, that Christ owns? shall I dare to oppose that, that the Lord Jesus Christ presents unto his Father? The Lord in mercy pardon me: I have sinned and done foolishly, and for ought I know, I may have spoken evil of that Duty, that Christ hath carried into the presence of God the Father: Oh! through the Lords Grace then, for ever will I leave to make any opposition, against any of the good waies of God again, and I will never speak one word against the persons, meetings, or supplications of the godly again.

2.

Again, In case a man be Ungodly, a wicked man: Here is mighty encouragement, for to come unto Jesus Christ; I, and to come presently. For, is Jesus Christ the Ladder that *Jacob* saw, by whom we go up to Heaven? doth he take all our Duties, and Prayers, and present them to God the Father for acceptance? Then, till I do come to Christ, all is nothing, all is lost: if I be a Drunkard, and will not come to Christ, Prayer is all lost; if I be a Swearer, and will not come to Christ, an Unclean wreth, and will not come to Christ; all my Prayers, and all my Duties are lost: Oh! the Lord pity me, (may many a poor soul say) I have lost too many Prayers already; through the Lords grace, now I will lose no more: Oh! I come to Christ, Lord, I come, I come. This is a mighty encouragement, to make every man now for to come unto Jesus Christ: because the Lord Jesus, our High-Priest, takes every Duty, and carries it into the bosom of God the Father for acceptance. Thus for Ungodly.

2.

Secondly, In case a man be Godly; this truth doth conduce to our Further Holiness, and growth in Grace.

1.

If I be Godly: Then here I see infinite reason, why I should be much in Duty; not only pray, but be much in prayer. Why? for the Lord Christ taketh all, and carries all into the bosom of the Father, mingles his own odours,

dours, intercessions with it, although it be but a sigh, and a groane. The Apostle upon this account, makes this use of it? having spoken of Christ our High-Priest? Therefore (saith he) *let us come with boldness unto the Throne of grace.* The word signifies, to speak all ones mind? let us come *speaking all.* Having such an High-Priest indeed, as will carry all into the presence of God the Father, for acceptance, every sigh, and every groan? then, who would not be much in prayer? speak all to Christ, be free with Christ, *come with boldness?* There's many a poor soul, that is much discouraged, and he dares not go to prayer, many times, afraid to go to the Throne of grace. The reason is because he looks upon his Prayer, or Duty, as it lies upon his own heart, or as it comes from himself. Whereas, my beloved, 'tis with your Prayers, and Duties, as it is with fire: Your Kitchen fire is troubled with abundance of smoak, and there is filth about it; fire upon the hearth hath much smoak: but fire above, in the Element of fire, there's no smoak. So, your Prayer, when it lies upon your own hearth (as I may say) there's a great deal of smoak; but when it gets once into the hands of Jesus Christ, there's its Element, and it is freed from all its smoak. Or as it is with a mans Body: so long as he lives here upon the earth, he is feeble, and weak, and many times sickly: as soon as he is come into Heaven, all his weakness is taken away, and his body being in Heaven, 'tis presently glorified, and strength put upon it, and all his Diseases are gone. So 'tis with our Prayers: So long as they are here below, in our own bosoms, they are full of weakness; but as soon as our Prayer is out of our mouth, 'tis in the hand of Christ, 'tis in Heaven, 'tis glorified, the weakness is now done away; Oh! 'tis a glorified prayer; when once 'tis gone from you, 'tis in the hand of Christ. And therefore, this is a mighty encouragement unto all those that are godly, to be, not only in prayer, but to be much in prayer, come with boldness unto the Throne of Grace.

Again, If ye be Godly; yea, if ye be Ungodly: Here I

see

Heb. 4. 16

see infinite reason, why I should receive every Truth that comes from Christ, though accompanied with many failings in him that speaks it. The Lord Jesus Christ, he accepts of every prayer, and duty that comes from me, though it have many weaknesses: yea, he takes my Prayer, and carries it into the presence of God the Father for acceptance, my poor Prayer, labouring with many weaknesses: Then when a Truth comes from Christ, shall not I accept of it? what though the Minister, or Preacher that speaks it, labour with this or that weakness? There is Pride, or there is some miscarriage in the delivery, or the like: Shall the Lord Christ take my Prayer, labouring under infirmity, and accept thereof, and carry it into the presence of God the Father for acceptance, notwithstanding all the failings of my Duty? and shall not I accept of Truth that comes from Christ, notwithstanding all the failings of the poor messenger that brings it?

3.

Further, *The more Evangelical you are in your Obedience, the more Holy ye are in your lives.* This truth that is now before ye, well studied and considered, will make you more Obedient in an Evangelical way. And ye shall find therefore, that the Lord himself from Heaven does make this use of it: pray consult with the 17. of *Matthew*, and the 5. verse. *This is my beloved Son in whom I am well pleased: hear ye him.* Those words follow, *Hear him.* Hearing notes Faith, and Obedience; not a bare Hearing with the ear. Compare this, and the same speech together, which ye have in the 3. of *Matthew*, and the 17. verse. *Loe, a voyce from Heaven, saying. This is my beloved Son in whom I am well pleased. Heare ye him,* is not there in the 3. of *Matthew*: but here in the 17. of *Matthew*, these words are added, *Heare ye him:* What should the reason be, that *Heare ye him*, should be added here in the 17. of *Matthew*, and not in the 3. of *Matthew*? Give me leave to give you some reason for it, so far as may make to our present purpose: Not to say any thing of that which *Moses* said, *In his daies a Prophet will the Lord your God raise up unto ye like unto me, hear ye him.* And

And now here, in the 17. of *Matthew*, at the transfiguration, *Moses* and *Elias* appeared, which they did not in the 3. of *Matthew*.

First, Consider, that the Emphasis may lie upon the word *Hear*, and not upon the word *Him*, only : *This is my beloved Son in whom I am well pleased : Hear ye him ;* His face did shine as the Sun, and his rayment was white as the light. And Christ appeared in great glory, and they stood looking upon him ; Nay, (saies the Lord from Heaven) do not make it a gazing matter, but, Hear him : don't stand looking upon him, but Hear him. He don't appear in such a glory in the 3. of *Matthew*, when he was baptized ; and therefore those words are not added there.

1.

But again, Here now in the 17. Chapter of *Matthew*, at the Transfiguration, appears *Moses*, and *Elias*. Behold (at the 3. verse) *There appeared unto them, Moses and Elias talking with him. Moses* that gave the Law ; *Elias* that restored it. Then answered Peter and said unto Jesus ; Lord, 'tis good for us to be here : if thou wilt, let us make here three Tabernacles ; one for Thee, and one for *Moses*, and one for *Elias*. Peter and so the rest of the Disciples, began for to equallize *Moses* to Jesus Christ : One for *Moses*, and one for *Elias*, and one for Jesus Christ ; no more for Christ than for *Moses*. Now the Lord takes Peter off from all his mistakings : Your eye is upon *Moses* (saith he) but I (saith the Lord God Almighty) am wel pleased in my Son : This is my beloved Son in whom I am well pleased. I am well pleased with you, and with your Duties, through this my Son, and not through *Moses* ; and therefore hear Christ, and not *Moses*. He laies this in upon it, that therefore they should be Evangelical, and hear Jesus Christ, because the Lord Christ gives acceptance unto all, and by him God is well pleased with them.

2.

Again further, *The more glory Christ does appear in, the greater reason there is why we should hear him.* Now here the Lord Jesus Christ appeared in glory ; his face did shine as the Sun, and his raiment was white as the light. In the 3.

3.

of *Matthew*, he was there baptized, and he did not appear in glory : but now here he appears in glory ; and therefore saies the Lord, now *Hear him* ; this is your glorious Saviour, Hear him. Beloved ! what greater glory can Jesus Christ appear to your souls in, than this, the glory of his love ? he takes every one of your Duties, and your Prayers, and he carries them in to the bosome of God the Father, and by him you have acceptance. Oh ! what a glorious Saviour have ye ! therefore Hear him : This is that, if any thing, will make ye very Obedient to Christ, more than to *Moses*, to be Evangelical in all your Duties.

4. Yet further, *The more a man can rejoyce in spiritual priviledges with humility : and the more humble a man is, and yet can rejoyce in his spiritual priviledges, the more holy he is* : there goes a great deal of Holiness to it, to joyn these two together : for a man to rejoyce in his spiritual priviledges and yet to be humble : and to walk very humbly. Some there are, that look upon their spiritual priviledges, and rejoyce much ; but they don't walk humbly : Some labour to walk humbly, and are much troubled in the consideration of their own evil ; but they don't rejoyce in their spiritual priviledges. Give me a Christian that doth both, and he is a blessed man. The study of this Truth that is now before you, will teach you to do both, to do both together : For, what a great priviledge is this, not a sigh, not a groane, not a duty, but the Lord Christ takes it, and carries it in, and presents it to God the Father for me, whereby I have acceptance ? Considering this ; here is matter of much joy and rejoycing. I but, It is Christ that does it ; there is no such worthiness in mine own duty ; it were lost, and cast away, if Jesus Christ did not take it in his hand, and carry it in to the bosom of God the Father, and therefore, why should I not walk humbly.

I conclude all with this, If that the Lord Jesus Christ, our great High-Priest, offers up all our Gifts unto God the Father, whereby we have acceptance : What infinite cause

cause have we all to be Thankful to God for Christ, and to love Jesus Christ for ever!

Suppose one of you had been among the Disciples, when the Lord Christ wash't his Disciples feet; and he should have come, and wash't your feet, and have done it; would not your heart have glowed with love to Jesus Christ? Yet when the Lord Jesus Christ wash't his Disciples feet, it was in the daies of his flesh, when he was here on the earth: but now he is in glory, and yet for all this, he takes your dirty prayers, and does (as it were) wash the feet of your prayers, that he may present them to God the Father: he washes your tears over again in his blood, and presents them to God the Father: he takes all your Duties, and perfumes them with his Intercessions, and so presents them unto God the Father. Oh! what cause have we to love Jesus Christ! Oh! you, that never loved Christ, love him now; and you that have loved him before, love him much more: you that fear the Lord, love the Lord: and let us all, even go away with our hearts warmed with this love, blessing, and praising the Name of the Lord.

And thus I have led you into a Third work of our great High-Priest, which is this, *To offer up the Gifts of the people unto God the Father*: A Fourth follows, &c.





SERMON IV.

HEBREWS 2. 17, 18.

Preached
at Stepny
May 16.
1647.

Wherefore in all things it behoved him, to be made like unto
his brethren, that he might be a merciful, and faithful High-
Priest, in things pertaining to godliness, to make reconcili-
ation for the sins of the people. For in that He himself hath
suffered being tempted, he is able to succour them that are
tempted.



I hath been opened and applied, that the
work of the High-Priest, was, and is, To
satisfie for the sins of the people; to make
Intercession for them; and to offer up
their Gifts unto God the Father; all
which Christ doth for us.

I shall speak of one work more of our
great High-Priest, and that is, To bless the people. We read
in the old Testament, of two sorts of High-Priests: One
according to the order of *Aaron*, the Levitical High-Priest,
(as I may so speak) and his work was, for to Bless the peo-
ple; as we may read in the 6. Chapter of *Numbers*, and the
23. verse: *Speak unto Aaron, and unto his Sons, saying, On
this wise ye shall bless the Children of Israel, saying unto them &c.*
There was another High-Priest; not according to this or-
der of *Aaron*, and that was *Melchisedec*: and he also did
Bless *Abraham*. And the Apostle speaking of him as a great
Type of, and in relation to *Jesus Christ* our great High-
Priest,

Priest in the 7. Chapter of this book of the *Hebrews*, and the 6. verse, saith, That he blessed Abraham: But he whose descent is not counted from them, received tythes of Abraham, and Blessed him that had the Promises. So then, this Blessing of the people, being the work of both the High-Priests; and both Aaron and Melchisedec being great types of Jesus Christ our High-Priest; Surely, it must needs be one of the great works of our High-Priest, for to bless the people.

For the opening, and clearing up of this Truth, I shall endeavor to discover:

First, *What the Blessing of Christ our High-Priest is, wherein it consists, and what Christ doth, when he doth Bless the people.*

Secondly, *That it belongs unto Jesus Christ especially, for to Bless the people.*

Thirdly, *That our Lord and Saviour Christ, our great High-Priest is exceeding willing for to Bless poor sinners; and that this Blessing of the people, is a work whereunto he is much inclined, and wherein he is much delighted.*

Fourthly, *That he doth this, and doth it fully.*

Fifthly, according to our method: *How all this doth conduce unto our Comfort, and unto our Holiness.*

First, *If ye ask me, What the Blessing of Christ, and of the Gospel is; and wherein it consists?*

Quest. I

I answer First in the General, *That the Blessing of the Gospel, and of Christ, consisteth in Spiritual things especially, and not in Temporal.* And therefore saith the Apostle in that 1. of the *Epheſians*, and the 3. verse: *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, with all Spiritual Blessings, in Heavenly places in Christ.* The Curse, and Judgments of God, that do befall men now under the Gospel, are not in outward afflictions, and bodily troubles so much; as in Spiritual miseries, Blindness of mind, and Hardness of heart: And so also on the contrary, the blessing of the Gospel, doth not consist so much in Outward things, as in Spiritual; *Who hath blessed us with Spiritual blessings.* Indeed, if we look into the old Testament we shall

Ans.

shall find, That when *Moses* did bless the people, he blest them much in Temporal blessings. In the 28. of *Deuteronomy*, and the 2. verse. *All these things shall come upon thee, and overtake thee, if thou shalt hearken to the voice of the Lord thy God.* What blessings are those? *Blessed shalt thou be in the City, and blessed shalt thou be in the Field: blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattel, the increase of thy kine, and the flocks of thy sheep: blessed shall be thy basket and thy store.* Thus he goes on in outward blessings. But now, if we look into the Gospel, and consider the blessings of *Jesus Christ*, and lay them together with *Moses*, we shall find them to be Spiritual blessings. In the 5. of *Matthew*, and the 3. verse &c *Blessed are the poor in spirit, for their's is the Kingdom of Heaven: Blessed are those that mourn, for they shall be comforted.* Indeed the promise of the Earth comes in at the 5. verse; but he returns again to Spiritual blessings: *Blessed are they which hunger and thirst after righteousness; for they shall be filled. Blessed are the pure in heart; for they shall see God.* Here are Spiritual blessings; this is the stream of the Gospel, it runs this way. When the Lord blesteth a man, he gives him that which is suitable to him. In the times of the Gospel, men are more Spiritual than they were in the times of the Law; therefore Gospel-blessings, they are Spiritual blessings. Every thing gives, and communicates to another, according to what it hath it self: The Sun communicates light unto the world, because it hath light it self: And man communicates the nature of man unto his child, because he hath the nature of man himself. So our Lord *Christ*, when he Blesses, he communicates according unto what he hath himself; and his blessings especially consisting in Spiritual things, so he doth bless. Indeed, as in the times of the Old Testament there were Spiritual blessings, that were mixt with Temporal, by vertue of the Covenant that was made with *Abraham*: So now, Outward blessings are thrown in as an overplus: but yet notwithstanding, though they be not spiritual in their nature, they are spiritual in their end, and

so it is true to say, That the blessing of the Gospel, and of Christ is a spiritual blessing.

But more particularly, if ye ask me wherein this consisteth? I shall name but Two things:

1.

First, *This Blessing of the Gospel, or of Christ, it consists in a supernatural, and spiritual enjoyment of God in Christ, the love and favour of God in Christ.* When the Priests blest in the times of the old Testament, in that 6. of Numbers, they said, *The Lord cause his face for to shine upon you. The Lord make his face for to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee: the Lord blesse thee, and keepe thee.* Verse, 24, 25, 26. Which the Apostle Paul expounding, in the 2 Cor. the 13. Chapter and the 14. verse, renders it thus: *The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.* The Lord blesse thee, the Lord cause his face to shine upon you; the Lord lift up the light of his countenance upon you: Three times, the Lord, the Lord, the Lord; noting the Trinity; which the Apostle here explains by the Father, the Son, and the holy Spirit. *Blessed are the pure in heart: for they shall see God.* Seeing of God, is a blessing out of the mouth of Christ, a Gospel-blessing. And what is it for a man to see God? In the phrase of the old Testament, the Hebrew, to See, it is ordinarily used for to Injoy. In the 4. Psalme. *Who will shew us any good?* The word in the Hebrew is, *Who will make us to See any good?* that is to Injoy good. So then, to see God, it is to injoy him. When Jacob injoyed God, he saw him; and the place it was called, Peniel; for he had seen the Lord, and there the Lord blest him. There's no seeing of God but in Christ. And therefore I say, that herein consists the blessing of the Gospel, in a supernatural, and spiritual enjoyment of God in Christ, the favour and love of God in Christ.

Mat. 5.
8.

2.

Again, It consists also, *in the Inhabitation of the holy Ghost in our hearts: the giving out of the holy Ghost unto the hearts of men.* And therefore it is added in that place of the Corinthians; *And the Communion of the holy Ghost, be with you all.*
Amen.

Amen. That must needs be the great blessing of the Gospel, and so of Christ; that is the thing promised in the Gospel. What is that? If we look into the 1. Chapter of the *Acts* of the Apostles, and the 4. verse, It is said there of the Disciples; *That they should wait for the Promise of the Father.* Christ commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father. What is that? We know what it was, and is, that which befel afterward; it was the giving out of the holy Ghost: the holy Ghost fell upon them, and this is called *THE Promise of the Father.* That as in the times of the old Testament, the Promise was, the giving of the Son, and coming of the Second Person: So after Christ came, the great Promise was, the coming of the Third Person, and the giving of the holy Ghost. *When I am gone (saith Christ) I'll send ye another Comforter. He that beleeveth, out of his belly shall flow rivers of living water.* This he spake concerning the Spirit, which was not yet given, in those extraordinary emanations of Gifts and Graces, because he was not yet glorified. So then, the great Blessing that was to be given unto the children of men, the great Gospel blessing, was the giving out of the holy Ghost: this is a Gospel-blessing indeed.

Quest.

Well, *But what doth Christ do, when he doth bless?*

Ans. I.

It's observable, that when any Superiour did Bless; a father did bless his child, or the like, he did observe what was the choice mercy, and good in those times, and he did wish that unto his child, or unto his inferiour. And so in *Isaac*, and *Jacob's* time; the choice good it was, The dew of Heaven: and when they did bless their children, they wish't unto them the dew of Heaven. So now, when our Lord Jesus, our great High-Priest doth bless any man; observing that the choice mercy of the Gospel, is the enjoyment of God in Christ, the favour and love of God, and the giving out of the holy Ghost into a mans heart; he doth wish all this good unto him, and he saies unto God the Father; *Lord, let this poor soul have thy favour; Oh! cause thy face to shine upon this poor soul, and give out the holy Ghost unto it that it may walk after the Spirit.*

In

In the Second place, It's observable, That when the Priests did bless the people, they did not barely wish good unto them, but they did Authoritatively pronounce them blessed. *They shall put my Name upon them (saith the Lord) when they bless.* So when the Lord Christ, our great High-Priest, doth Bless a man, he does not barely wish him good, The Lord cause his face for to shine upon that soul, in a way of wishing: but the Lord Christ being a High-Priest, when he blesteth, he doth authoritatively pronounce such a soul to be blessed.

Numb. 6.
27.

Thirdly, When the Priest blessed, he did not only pronounce the people blessed: but in the blessing of the Priest, there was a kind of Binding-power; it had the power, force, and efficacy of an Absolution. And therefore as Christ saies unto his Disciples, *Go, and whosoever sins ye remit, they shall be remitted: I'll stand by you in it.* So saith the Lord in that same place, the 6. of Numbers. *On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee, and keep thee.* And at the 27. verse, *They shall put my Name upon the children of Israel, and I will bless them.* I'll stand by them in this. So when the Lord Iesus Christ, our great High-Priest; doth bless; he doth not only pronounce a man to be blessed, but he doth Absolve him from all his sins: and (saith he) by authority that is given to me from my Father, the Keyes that are put into my hand, I do bind this blessing upon this poor soul.

3.

Further, The Priest when he blessed, indeed he could wish well, and he could pronounce a man blessed; and he might Absolve: but he could go no further, he could not confer the blessing, he could not bestow the blessing: But our Lord Christ, being an High-Priest beyond all the High-Priests that ever were before him in this respect too; where he doth bless, he bestoweth the blessing, being God and man, he bestoweth the blessing.

4.

In the Fifth place, This our great High-Priest, being God and Man; look how God blesteth, so doth he bless. In the Scripture ye shall find, That when God the Father blessed

5.

Blessed, he said unto those things that he blest, *Increase and Multiply* : still when he blest, *Increase and Multiply*. So the Lord Jesus Christ our High-Priest, when he comes to blesse, he doth not barely wish good unto a poor soul, or pronounce him blessed, or bestow a good thing upon him ; but saith he, *O soul, Multiply in this good* ; the Lord increase thy Graces, and thy Gifts, and thy Comforts ; poor soul, Increase and Multiply herein. This the Lord Christ our great High-Priest doth. Thus it's cleer what the Blessing of the Gospel is, wherein it consists ; and what our High-Priest doth, when he doth blesse the people.

Quest. 2 But Secondly, *Does this Blessing properly, or specially belong unto Jesus Christ ?*

Answ. Yes, For he was made a curse for sin ; he and none else made a curse for sin : and therefore it belongs unto him above all the world for to blesse. For look what evil Jesus Christ endured, the contrary good he merited for the children of men, a power to bestow that good. Now he above all was cursed, hung upon the Crosse, and died a cursed death, he was made a curse ; therefore it belongs unto him above all for to give the blessing, for to blesse poor sinners. *Primum in quolibet genere &c.* The first in every kind is the cause of the rest. The Sun is the cause of all the light we have here below, and 'tis the first light body. And the Lord Jesus Christ, he is the first blessing : Therefore, *hath thy God blest thee for ever*. There are Three that we reade of in Scripture especially that did blesse : The Father, the King, and the Priest : The Father did blesse his Children ; the King blest his Subjects, and the Priest blest the People. Now the Lord Jesus Christ He is our Father, *The Everlasting Father* : He is our King, *I will set my King upon my holy hill* ; And he is our great High-priest : and therefore, all these relations meeting in him, it belongs unto him above all for to blesse the people.

Quest. 3 But is the Lord Jesus Christ Willing for to Bless poor sinners, and inclin'd unto it ?

Answ. Yes, He is very Willing : this blessing of the people, it is

is a work whereunto he is much inclin'd, and wherein he is most delighted. Ye shall observe therefore, what abundance of blessings Christ scattered among the people when he was here upon the Earth. Ye don't reade that ever he cursed any man, formally cursed him: Once indeed, he pronounced a Curse, but it fell upon a barren fig-tree, not upon a man: But take your Bibles, and turn over from leaf to leaf, and see how frequent he was in blessing: and consider whether you do reade in all the Bible, of any Preacher, or Prophet, that ever in the way of their preaching, pronounced so many Blessings as Christ did? He begins blessing, *Blessed are the poor*; and *Blessed are those that mourn*; and *Blessed are those that hunger and thirst*; and *Blessed are those that are persecuted for my Names sake*: *Blessed are those that bear the Word of God and keep it*: *He took little children into his arms and blest them*. Do but mark in all the Gospel, how frequent Christ was in blessing, never in cursing; more frequent in blessing, than ever any Preacher was in all his Sermons: What's the reason of this? Because this work of Blessing the people, is a work wherein the Lord Jesus Christ our High-Priest, is much delighted, a work whereunto he is most inclined.

Well, *But doth he do it?*

Yes, He doth do it, and doth it fully. The same place that I named will prove it, the 1. of the *Ephesians*, and the 3. verse, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places IN Christ*. Not only meritoriously, but by the hand of Christ. And (saith he) He hath done it: with all spiritual blessings, and he hath done it by Jesus Christ.

You will say, *We don't see that men are thus blest by Christ: for where Christ blesseth, he doth not only wish well, and good unto a man, but he bestoweth it, yea, he doth not only bestow good, but he doth increase and multiply*; But upon this account, how few are there in the world that are blest by Christ!

For Answer, *It is a hard thing (sometimes) unto a Christian for to discern this blessing of Christ*. Ye can see the Boughs,

Fruit,

Quest. 4
Answ.

Object.

Answ. 1.

Fruit, Body, Bark of the Tree; but if ye will see the Root, ye must dig, and take pains for to see it: it's an easie thing to see the Leaves, &c. but if you would see the Root, ye must dig and take pains for it. This Blessing of Iesus Christ, it is the Root of all; and if you will see this, you must dig and take pains to see it, it does not lie open to every ones view. The Lord Iesus Christ our High-Priest, does not Blesse as man blesses; and so his blessing is very much hidden from our eyes; he does not blesse as we do; he does not bless as the world does: if the world sees a Rich man, it pronounces him blessed: Oh! there's a blessed man, and there's a happy man! what an excellent Dwelling hath he, how he is rich! his Table is spread &c. The world blesses Rich men, pronounces them Happy and blessed. But our Lord Iesus Christ, he does as *Jacob* did: when *Joseph* brought his two Sons to *Jacob* to be blest by him; he set *Ephraim* the younger at the left hand of *Jacob*; and he set *Manasses* the elder at the right hand of *Jacob*; that *Jacob* might give the right hand blessing to the Elder, and the left-hand blessing to the Younger: but when *Joseph* had set them thus before *Jacob*, *Jacob* crosses hands, and he turns the right-hand blessing to the Younger. So, two men are brought before Christ; a Rich man (it may be) and a Poor man: and in the eye of the world, the Rich man must carry the blessing: Oh! but our Lord Christ, he crosses hands, and he laies the blessing upon the younger brother many times. And so in regard of Ordinances: Two sorts of Ordinances are brought before Christ; Gods Ordinance, and Mans Ordinance; and Mans Ordinance, in the eye of the world, is the Elder brother, and Gods Ordinance the Younger brother; and both these are brought before Christ for a blessing, and the Ordinance of Man is set at the right hand of Christ by the world; but the Lord Christ, he crosses hands, and he laies the blessing upon the younger brother in this respect. And so, two men are brought before him; a proud Pharisee, and a poor broken hearted sinner; the Pharisee comes unto the right-hand of Christ, & thinks for

to carry the blessing : but the Lord Christ, crosses hands, and laies the right-hand blessing upon the poor broken-hearted sinner and passes by the proud Pharisee. The Lord Christ doth not blesse as the world blesseth.

Again, *As he doth not blesse as the World blesseth, so he doth not blesse alwaies as Professors blesse.* Professors, they do ordinarily blesse men, according unto their outward Priviledges, Gospel, and Church-Priviledges : Oh ! saies the woman unto Christ, *Blessed is the womb that bare thee : and blessed are the paps that gave thee suck.* Christ crosses hands. Nay but (saies Christ) *Blessed are those that hear the word of God, and keep it, and do my Commandements.* You blesse according to Outward Priviledges ; I don't go that way of blessing, saies Christ : He does not blesse as Professors blesse alwaies.

2.

Thirdly, *He does not blesse as Godly men blesse alwaies ; as Gracious men blesse, not alwaies.* For, you that are Godly, you pronounce such a man blessed, as hath much Grace, and hath Assurance of the love of God in Christ ; and one that hath strong, and great Parts, and able to carry away whol Sermons word for word ; and of strong Memory, and large Gifts, that are head and shoulders above their fellows : But the Lord Jesus Christ does not alwaies blesse thus : *Blessed are the poor in spirit.* saies he. *Blessed are those that mourn* He don't say, *Blessed are those that rejoyce ;* or, *Blessed are those that have the Assurance of Gods love ;* or, *Blessed are those that are strong in Grace :* No, but dost thou know a poor weak, Christian, a mourning soul like a Dove of the Valleys ; saies the Lord, I blesse him.

3.

Thus I say, the Lord Jesus Christ our great High-Priest, he does not blesse as We blesse ; he does not blesse as the World blesseth ; he does not blesse alwaies as Professors blesse ; he does not blesse alwaies as Godly men blesse ; and therefore no wonder that his blessing is hidden Children when they are very young, are often blest by their Parents, and they don't mind it, or take notice of it ; children of two or three year old : And so it is with many a gracious

gracious soul, blessed by Jesus Christ, and don't take notice of their fathers blessing. But the Lord Christ doth alwaies bleſs his people; only, there are ſeveral times, ſpecial ſeaſons that he gives out his bleſſing: let me tell ye of thoſe times a little, that ſo ye may come for his bleſſing while his hand is in, as it were: ſo that you may be crowned with ſpiritual bleſſings in and from Jeſus Chriſt.

1.

First, *When Chriſt our High-Prieſt doth ſee that a man is weak in Grace, or weak in Gifts, and hath ſome work, or ſervice for him to do, ſome employment to call him forth unto; then the Lord Chriſt doth bleſs him.* There are two times eſpecially (as I remember) that the Lord ſpeaks thoſe words concerning man, *Increase and Multiply.* Once in the beginning, when he had made man and woman; And once in the 9. of *Genesis*, when he had brought *Noah* out of the Ark: Why does he rather chuſe for to ſpeak thoſe words, *Increase and Multiply*, at theſe two times eſpecially, rather than at any other time? In the beginning there was but a little ſtock of man-kind, and the Lord had a deſign upon man, to make uſe of him in the world; and therefore in the beginning ſaies he, *Increase and Multiply*: but afterward, that the flood had ſwept away man, *Noah* and his family being preſerved, when he came out of the Ark, the Lord having yet a further deſign upon man, to uſe him, he reneweth thoſe words again, *Increase and Multiply.* So when the Lord Chriſt ſees, that a mans heart is upright, and ſincere with him, and he hath ſome work and ſervice for him to do, then the Lord comes forth and bleſſes him; O ſoul, *Increase and Multiply*, increaſe in thy Gifts, and Graces, and *Multiply.* That is one.

2.

Again, *As the Lord doth bleſs weak Gifts, and Graces, when he intends to uſe them: ſo alſo, when as he hath made uſe of a man; when a man hath done the Work of God, and done it to purpoſe, then the Lord bleſſes that man.* *Melchizedec*, a great Type of Chriſt, here when *Abraham* had been upon a great ſervice, ſlaying Kings, and reſcued *Lot*, then *Melchizedec* the High-Prieſt, comes forth and bleſſes him. So when the Lord Jeſus

For Christ our great High-priest, sees that a poor soul hath been upon his work, upon his service, and hath done his work faithfully; then he comes forth and blesses that soul, *O soul, live for ever.*

Again, As he does bless at this time, when a man hath done his work; so also, when a man is willing for to leave all his Relations, and natural ingagements for to follow him, to cleave close unto him, and to his Waies, and Ordinances. The Lord blessed *Abraham*, Thou shalt be blessed. *In Blessing I will bless thee, and thou shalt be blessed.* Upon what occasion? *Abraham* (saies he) *get thee out of thy Country, and go to a Land, and place that I will shew thee.* And *Abraham* did so, *Abraham* pul'd up his Tent, and went after the Lord, and left his own Relations: and thereupon the Lord fell upon him, and blest him. So when the Lord Christ our High-Priest, sees a soul willing, even to trample upon his Relations for to follow him; willing to leave all natural ingagements for to be his servant; then the Lord Christ comes out, and saies he, This soul do I bless: *In blessing I will bless thee, and I will bless thee exceedingly.* That is a Third time.

3.

Fourthly, The Lord Christ our High-Priest, *does bless, when the World curses, a special time of Christs blessing is, when the world curses.* When *Rabshekah* reviled, blasphemed and cursed, then God blest. When *Balaack* hired *Balaam* for to curse the people of Israel, then the Lord blest them by the mouth of *Balaam* himself. And ye see what Christ saies to this purpose, in that same 5. chapter of *Matthew*, at the 10. verse. *Blessed are they which are persecuted for righteousness sake: But when are they blessed? Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Blessed are ye when men shall persecute you.* I but, suppose it don't come to a bodily persecution, men may not be thrown in prison, or brought to the stake. Saies he, *Blessed are ye when men shall Revile, persecute you with the tongue, and say all manner of evil against you for my sake.* When the world saies of such a poor soul, That he is

4.

an

an Hypocrite, a dissembler, and speaks all manner of evil that can be devised against a poor soul for the Name of Christ; that is the very time, that Christ comes for to bless that soul, then doth Christ bless; it's a blessed season.

5. In the Fifth place, *The Lord Christ does also Bless, when as People do graciously injoy the Ordinances, purely, and Evangelically administred.* It is said concerning Zion, There commanded he his blessing for ever, *Blessed are the people that hear the joyful sound: they shall walk in the light of his countenance.* It is written of the Priests in the times of the old Testament, that when the people, the Congregation were come together, they blest them: when the people were come together, for the injoyment of Ordinances according to Gods own appointment, then the Priests blest them. And did their High-Priest bless them then? and shall not our High-Priest do it now? Did their High-Priest bless them when they sate under Mosaical Ordinances? and shall not our High-Priest bless the people that sit under Evangelical, and Gospel Ordinances purely, and Evangelically administred? The people then might make account of the greatest blessing; and so may you do also, of the blessing of Jesus Christ when thus you do enjoy Ordinances. Only there is this difference: (other differences there are, but this only I shall speak of) Then the Priest did bless the people when the Congregation was dismissed: but now, the Lord Jesus Christ our great High-Priest, he is blessing of the Congregation all the while; he is going up and down in the Congregation all the while that the Word is preached, and Ordinances administred, and he is blessing poor souls, as they sit longing after him, and sighing towards him; he is blessing of them all the while. Thus he does bless, and though you don't alwaies perceive it, yet he doth bless his people: And that's the Fourth thing.

Quest. 5 But yet you will say, *How does all this conduce unto our Comfort, and unto our Holiness?*

Ans. Much every way:

First,

First for Comfort, Beloved, Is it not a Comfortable thing to be blessed by Jesus Christ? Children counted it a great matter to be blest by their parents. When as *Jacob* had gotten the Blessing from *Esau*; *Esau* goes and sits down, and mourns, he could not be comforted because the blessing was gone: and *Jacob*, though he were thrust out of doors, yet because he had gotten the blessing, he went away cheerful; and it was but an *Isaac's* blessing. But behold a greater than *Isaac* is here! Oh! was it such a matter to have an *Isaac's* blessing? what is it then to be blessed by Jesus Christ? Beloved! when as Christ doth bless, he turns all our curses into blessings, and our miseries into mercies. When God curses, he turns our table into a snare; and when Christ blesteth, he turns our snare into a table, quite contrary. *Jacob* pronounced a curse upon his two sons, *Simeon* and *Levi* (you know upon what occasion) They should be divided and scattered in Israel: afterward the Tribe of *Levi* stands up at the commandment of God to execute Justice & Judgment, & the Lord blest them: And how did he bless them? They were to be the Preachers unto all the Tribes; and so that they might be Preachers unto all the Tribes, they were to be scattered into all the tribes, & so *Jacob's* curse was turned into a blessing to them.

Is it not a Comfortable thing, for a man to have all his Cursers, to be Blessers? It's a comfortable thing, for all a mans Curses to become Blessings: But now I say, it's a comfortable thing, for all a mans cursers, to be blessers to him. When the Lord Christ blesses, he will make mens cursers, whether they wil or no, (in the day of their visitation at least, for to bless. Ye know that *Balaam* would have cursed *Israel*, but the Lord had blest them. *Balaam* got upon a high mountain, and from thence he would have cursed *Israel*, but it would not be. Then he gets upon another high mountain, & from thence he would have cursed *Israel*, but it would not be. Then he gets upon another high mountain: thinking that would have done it, and from thence he would have cursed *Israel*, but that would not do it. Oh! saies he, The

*Lord hath seen no iniquity in Israel, and therefore he Blesses them : the Curse is turned into a Blessing : So there are many that deal thus by the people of God in these daies : They get upon such an high Mountain, such a great and high means, and they think to Curse the people of God from thence, but it won't be. Then they get upon another Mountain, another means, thinking from thence to Curse the people of God, but it will not be. Then they get upon another high Mountain or Hill, and think then to Curse the people of God, and do them mischief, but it will not do it. Why ? for the Lord Christ sees no iniquity, the Lord Christ hath blest them : and so at last, in the day of wicked mens visitation, they are forced to say, *These are the people of God, and these are blessed and shall be blessed.* We know what is said in the Scripture, *The blessing of the Lord maketh rich : and he addeth no sorrow therewithal.* Is it not a good thing then, to be blest by Christ ? If a man be blessed by Jesus Christ, he may blest himself in the Lord, and he may comfort himself in every Condition, and he may say thus, Well, though I be a poor man, yet I am blest by Christ : And though my Estate be sunk, and decayed, yet I am blest by Christ : And though I be reproached, and hated by men, yet I am blessed by Jesus Christ ; a man may comfort himself in every condition.*

Object.

But you will say, Indeed if a man be assured that Christ hath blest him, he may do thus ; but I am afraid that Christ hath not blest me, or that he is not willing to bless me : if I could be assured, that this great High-Priest, had once laid his hand, his blessing-hand upon me, I should have comfort in all conditions.

Ans.

Give me leave to lay Two or Three things before you concerning this.

1.

First, When the Lord blest *Abraham*, he said unto him, *In thee, and thy seed shall all Nations be blest.* It's a sign unto *Abraham*, that he was blest, because others were blessed by him. So now, when a mans Parts, Gifts, Graces, and Comforts are blessings to others, it is an argument that that man is blest himself.

Further,

Further, When a man is blessed by God, or Christ, he is drawn neerer to God by all outward things, by all things: *Come ye Blessed, Go ye Cursed.* Blessing hath an attractive Nature, *Come ye Blessed*: when the Lord Christ does bless a man, he does draw him, *Come ye Blessed.* When a man is brought neerer to God by affliction, he is blessed: when a man is brought neerer to God by his Estate, by any Comfort, by any Sorrow, here is blessing, *Come ye Blessed.* Blessings draws one neerer to God with a cord of love.

2.

Thirdly, *Where the Lord does bless, he does cause a man to Increase and Multiply, in that thing wherein he is blest.* Increasing and Multiplying, is so natural unto blessing, that in the Original tongues of the old and new Testament, *Plenty* is put for *Blessing*. I will give you but one cleer place for it in the new Testament, the 2 Cor. 9. Chapter, 5. verse. Therefore I thought it necessary to exhort the brethren, that they would go before unto ye, and make up beforehand your *Bounty*. The word is, your *blessing*. Whereof you had notice before; that the same might be ready as a matter of bounty. The word is, as a matter of blessing. But especially in the next verse. But this I say, he which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully. *And he which soweth with blessing (as it is in the Original) shall reap with blessing:* And here 'tis opposed to Sparingly, and translated Bountifully. Where the Lord does bless, he does alwaies cause a man to Increase and Multiply.

3.

Now beloved in the Lord, I appeal unto all your souls, you that make this Objection, that are afraid the Lord Christ hath not blest you as your High Priest, hath not laid his hand upon you, and blest you: yet don't ye know more of Christ than ye have known before? hath not the hidden truths of the Gospel been increased and multiplied upon your hearts? hath not your hearts been brought neerer to God by Affliction? hath not your souls been drawn neerer to God by his outward dealings with you? And as *Abraham* was therefore blest, because he was made a blest

sing to others : So I appeal to ye, have not your Parts, Gifts, and Graces, in some measure been blessings unto others, even unto your poor Family, and unto others also? Then be of good Comfort (man or woman) where ever thou stand'st, the Lord Christ hath blest thee, and thou shalt be blessed, hold up thy head poor blessed soul, the Lord Jesus hath blest thee : when the Lord did lay this blessing upon thee, I cannot tell thee, but I find thee a blessed man, stay thy self upon the Lord, cheer up thy drooping heart, thou art a blessed soul.

Quest.

But you will say, *How does this make unto our Holiness? I confess this is a very Comfortable Cordial, That the Lord Jesus Christ is in Office to bless poor sinners; but how does this conduce unto our Holiness?*

Ans.

Very much : This holds forth great encouragement, unto all poor sinners for to come to Christ, and to come without delay. Why? Once come to Christ and blessed; but without Christ and Cursed: an enemy to Jesus Christ and a Cursed man : Cursed in thy store-house; Cursed in thy basket; and Cursed in all things that thou puttest thine hand unto. Oh! then, will you not come to Christ, that you may be blessed: That day that a poor soul comes unto Christ, whatever he hath been he is blessed : that day may be called *Gilgal*, for then the Curse is rouled away from him. *Blessed is the man whose iniquity is forgiven, and whose sin is pardoned.* The first day, the first minute that he comes to Christ, his sin is pardoned, and he is blessed. Who would not then come unto Christ presently, that he may be blest for ever? When as *Esau* had sold his Birth-right for a mess of pottage, the Lord look'd upon him as a prophane man, and he stands upon record in Scripture for a prophane man unto this day, because he sold his Birth-right. And saies the text, *Though he sought the Blessing* (it was a blessing) *with tears, he never recovered it.* The Lord Jesus Christ, he is now among us, and offering to bless us; and if I will rather keep my sins than come unto Jesus Christ, the Lord will look upon me as a prophane man;

man; and I may go and seek the Blessing with tears, and never recover it again. Oh! here's that (me thinks) that should make every wicked man; if there be ever a Drunkard, Swearer, or Unclean wanton that reads this book, mind what is said for your Everlasting peace: I say, here's that (me thinks) that should make every wicked man, to look upon the Godly, as *David* did upon the Sparrows, and upon the Swallows: *Saies David, These birds full nigh thine Altar may, have place to sit and sing:* as ye have it in your singing Psalms. These birds can come and make their nests; but as for me, I am kept at a distance: He was provoked by the Sparrows, and Swallows making their nests neer the Altar. So may a Wicked man say, There's a Godly man indeed, he may go to Jesus Christ, he may go to prayer, and he may offer up his Gift to God the Father by the hands of Christ, he can come neer to God by Christ: But as for me, I am yet without Christ, I am not yet gone to Jesus Christ; I am such a cursed Swearer, I am such a prophane Drunkard, I am such a vile, wretched Wanton, such a Notorious, Scandelous sinner: Oh! these people are blessed, but I am Cursed, but now through the Lords Grace I will go unto the Lord Christ that I may be blessed.

Yea, My beloved, here is (me thinks) a strong Invitation, unto all those that are young people for to come unto Jesus Christ: even those that are very young. Hear the Word of the Lord ye Children. The Lord Jesus Christ received Children into his arms, and he blest them. You that are nine, ten, eleven, twelve, thirteen, fourteen, or fifteen yeers old; you can be solicitous for your fathers blessing, and have gone down upon your knees often unto your father, and you have said, Pray father, pray to God to bless me. Oh! will ye go to your outward father for his blessing? and will ye not go unto Jesus Christ? He is an Everlasting Father, this your Earthly Father will be dead ere long; He is an Everlasting Father (children) and he is able to bless ye, and willing to bless ye. Have ye gone
down

down upon your knees to your outward father? Oh! children, down, down upon your knees before the Lord Jesus Christ, and go to him for his blessing. Some of you (it may be) never went yet to Christ for his blessing; ye have lived so many yeers, ten, eleven, or twelve yeers, and never went to Christ as High-Priest, for his blessing all this while: Oh! what a mighty encouragement is nere unto all men to come to Christ, that they may be blessed by him.

2. But yet further, As there is an encouragement for to come unto Christ: *So this argument does also incourage us to go on in the good waies of Christ, notwithstanding all opposition that we meet withal:* (I say) it does speak encouragement, to go on in the face of all opposition. For when Abraham had been at battel, then came *Melchisedec* the High-priest to bless him: And when a poor soul goes out to battel for Christ, then comes our great *Melchisedec*, our High-Priest, and blesses that soul. The time of opposition, it is the time of Christs blessing. Therefore, why should I be discouraged, or beaten out of the way of Christ, by reason of any opposition, though it be never so great? Times of opposition are Christs blessing time.

3. Again, This argument, does not only speak encouragement against all opposition: *But it does also incourage us to go on in the good waies of God when we are called unto it, though we have but little strength, and weak parts.* Though there be but little Oyl in the Cruse, though there be but little meal in the barrel, if Christ call to the work, he will bless a man in it: and when Christ blesses, he does multiply and increase a mans parts in the using of them. As when he commanded them to sit down, and eat, he did multiply, and increase the bread in their eating: So now, does Christ call me to any work or service, well then, though I am weak, though I have not Oyl enough, though I have not Meal enough, though I have not strength enough; yet the Lord Christ will bless, and when he blesses, he does increase and multiply: and therefore, why should not I go on upon his work,

work, if he do call me thereunto, though I have never so little strength.

And yet further, If all this be true: Why should not a man be contented with his condition, though he be never so mean? Beloved in the Lord! is there not enough in Christ's blessing? Truly, He is too covetous, whom the blessing of Christ will not satisfy. Well, what ever my condition be, yet I may be blessed by Jesus Christ; and hath the Lord blest me? then will I be contented with my Condition, though it be never so mean, I have *All*, as *Jacob* once said, *I have All*.

4.

Yea in the Fifth and last place: Here is that, (which if well studied and considered) will provoke us all for to bless the Lord, and continually to bless the Lord! What is the life of a Christian here, but continual blessing of God? 'tis Heaven begun: and in Heaven, they do nothing else, but bless and praise the Lord; and, I say, our life here, is Heaven begun: and therefore a Christian should be alwaies blessing and praising the Lord.

5.

Well, *But what will make a man to be alwaies blessing, and praising of God in Christ.*

Quest.

The knowledg that a man is blessed by Christ, will make a man bless God for Christ. And therefore consider how the Apostle reasons, in the 1. of the *Ephesians*, & the 3. verse. *Blessed be the God and Father of our Lord Jesus Christ: Why? who hath blessed U S.* When once a man can come to this, for to say, That the Lord Christ hath blest him; then he will break forth into blessing, and praising of the Lord; Oh! Blessed be the Lord: Bless the Lord, O my soul; and bless the Lord all that is within me: For the Lord hath blessed me with spiritual blessings. Do you therefore desire to be alwaies in this work of blessing the Lord? think much of this.

Ans.

To conclude all; give me leave to call upon you, to remember what ye have read. Ye have read, *That it is the Work of our great High-Priest, To Satisfie for the sins of the people. To answer unto all Accusations that are brought against them: To offer*

offer

offer up all ~~our~~ Prayers, and Gifts unto God the Father: And to Bless poor souls. Now then beloved, according to all your Wants, and according to all your Temptations; I do beseech you in the Lord, Go to Jesus Christ, unto this High-Priest; try and see if you don't find it true, That the Lord does make good all this unto you. In case that you be under any spiritual Want, or Temptation; put your souls unto this Disjunction: Come, O my soul, Either the Lord Jesus Christ is our great High-Priest; or else he is not: If he be not, what means this and that Scripture? And if the Lord Jesus Christ be our great High-Priest; then surely he being faithful, will do all the work of the High-Priest for my soul. Indeed I have sinned, and sinned greatly; but O Lord, it is the work of our High-Priest to Satisfie: Now, Lord Jesus, I come to thee as mine High-Priest, Oh! Satisfie for me. Indeed, I confess, mine own Conscience does Accuse me, Satan does Accuse me, Moses does Accuse me: but it is the work of our great High-Priest, to take off all Accusations brought against poor Beleevers: Now Lord, I do come unto thee, as to my great High-Priest, Oh! take off this Accusation that any poor soul does labour under. Indeed, when I look upon mine own Duties; there is so much deadness, so much hardness of heart, and so many distractions that do accompany them, that I am afraid they will never be accepted: but, O Lord, it is the work of our great High-Priest, to take away the weeds of the Duty, and to present the Duty; now O Lord, I come unto thee as mine High-Priest, Oh! carry my Prayers into the bosom of God the Father. Yea, when I look upon my former life, Lord, I cannot but conclude my self, a poor cursed sinner: but yet notwithstanding, it is the work of our great High-priest, for to bless the people: O Lord, I do therefore now come unto thee as mine High-priest, Oh! bless me, and say unto all my Graces, Increase and Multiply.

FINIS.

